

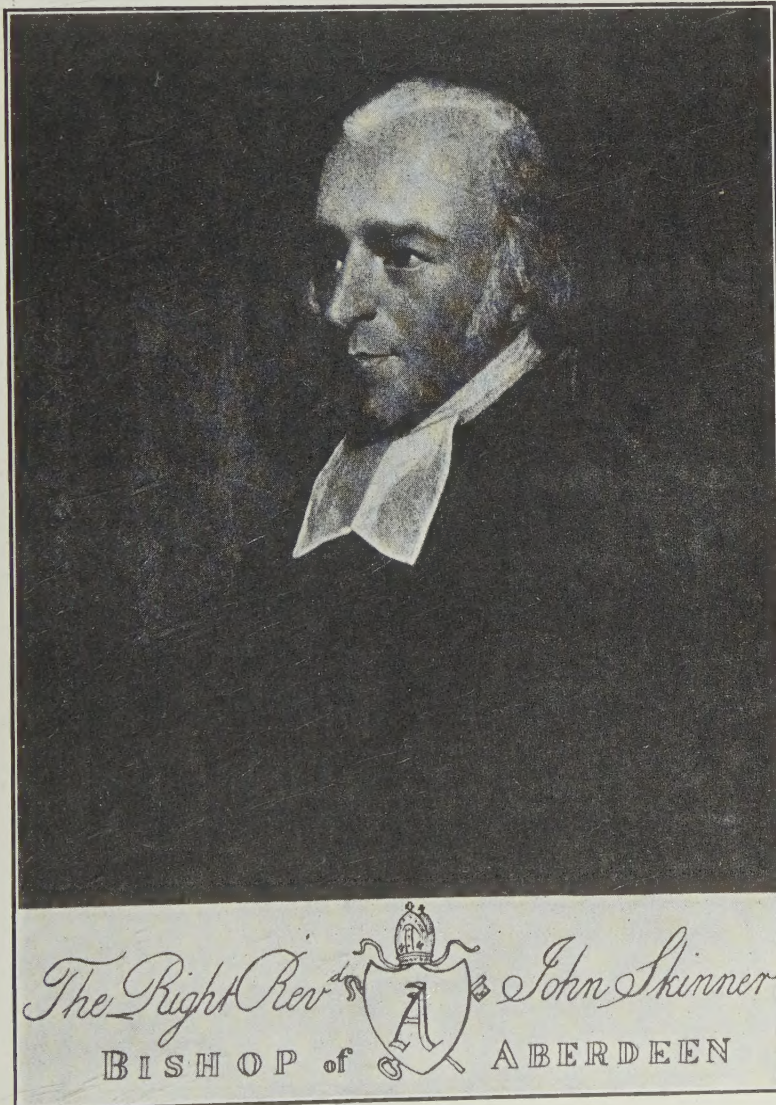
# THE HISTORIOGRAPHER


OF THE EPISCOPAL DIOCESE OF CONNECTICUT

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In this issue we begin the life of EBEN EDWARDS BEARDSLEY, D.D.  
from an unpublished manuscript written by William A. Beardsley.





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LIFE OF  
THE REVEREND EBEN EDWARDS BEARDSLEY, D.D., LL.D.

Rector of St. Thomas's Church

New Haven, Connecticut

from 1848-1891

by

The Reverend William A. Beardsley, D.D.

FOREWORD

Dean Burgon in his Dedicatory Preface to his Lives of Twelve Good Men, says, "I have long cherished the conviction that it is to be wished that the world could be persuaded that Biography might with advantage be confined within much narrower limits than at present is customary. Very few are the men who require 500 pages all to themselves:--far fewer will bear expansion into two such volumes. Of how vast a number of one's most distinguished friends would 40, 50, 60 pages,--contain all that really requires to be handed down to posterity!"

In those words may be found the excuse, or reason, for the brevity of this Biography. It could easily have been expanded. The Diary and Letter files could have yielded more, no doubt, but the essential facts have been recorded, and that would seem to be enough.

Dr. Beardsley's life was not lived amid excitement. It moved evenly and unperturbed along its course. His was not the notoriety gained "By doctrines fashion'd to the varying hour." It was the life of the patient faithful parish priest, richly woven into the texture of which was an abounding historical interest which found expression in numerous valuable works. But obviously there is little here which would make any deep impression upon the general public.

And yet his life and work were such that they deserve to be recorded. To him the Diocese of Connecticut in particular owes a deep and lasting debt of gratitude. This is an attempt, albeit a modest one, to give some idea of what that debt is, and of the character of the man to whom it is owed.

New Haven, Conn. William A. Beardsley.

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EBEN EDWARDS BEARDSLEY came of goodly stock, the product of a New England farm, more specifically, of a Connecticut farm. Among the first settlers and proprietors of Stratford, Connecticut, was William Beardsley, who, with a number of others, left London in the ship Planter, April 1635.

He did not come directly to Stratford, but remained in Massachusetts for a time, where, on December 7, 1636, he was made a freeman. But in 1639 he is at Stratford taking a leading part in the settlement of that town. He was a mason by trade. From what part of England he came is still a matter of conjecture. The name appears in various localities though differently spelled. This William is the progenitor of most, if not all, of the Beardsleys in this country.

The subject of this sketch was born January 8, 1808, in that part of the township of Monroe in Fairfield County, known as Stepney. When and why that locality received this designation does not appear to be a matter of known record. But as so many of our place names are of English origin it is altogether likely that it was suggested by someone, who either came from, or was familiar with, Stepney in London, which has the distinction of being traditionally the parish of every British subject born on the high seas.<sup>1</sup>

The old farm house in which Eben Edwards was born, solid in its structure, but lacking in all architectural grace, is still standing, though remodeled and modernised to suit the convenience and comfort of those who own it and occupy it. It stands on a knoll some three hundred feet back from the Bridgeport-Newtown turnpike, and is approached by a narrow lane, which, just before the front gate is reached, crosses a bridge spanning a shallow brook, which sluggishly winds its way through swamp and meadow, until at last it is lost in Long Island Sound, not, however, until it has done its good deed and contributed its quota to the water-supply of the city of Bridgeport. On the map it appears as the Pequonnoc River.

In that old house on its knoll lived at the beginning of the nineteenth century Elihu Beardsley, where his father before him had lived, both substantial farmers, substantial in the acreage they owned and in the position they held in the community.

For his first wife he married Priscilla, the daughter of Deodatus Silliman<sup>2</sup> of Stepney, uncle of the distinguished scientist and professor of Yale College, Benjamin Silliman,<sup>3</sup> a native of Trumbull. She died of consumption September 9, 1803, leaving no issue. On September 1, 1805, he married Ruth Edwards, the daughter of





William and Charity (Beach) Edwards, who was the sister of his brother's wife. Ruth died March 30, 1864.

From this union came six children, four sons and two daughters. The second child and oldest son was Eben Edwards. Why the name Eben was given to him is not clear. It was not a family name, and, unless it be regarded as a contraction of Ebenezer, it is not even a Bible name. Perhaps it is near enough to it, however, to satisfy the taste and conscience of godly parents, who felt that in labelling their offspring, a scriptural appellation would be more dignified and better able to stand the wear of time. The offspring in later life have not always so regarded it. In this particular case he name was seldom used, and its owner consistently "parted his name in the middle", not in deference to the fad which was once so much in vogue, but simply because he did not like it.

But when and where did this boy receive his name, and what ministerial hands bestowed it? We do not know because the early records of the parish in which he was born, and in which he grew up, are missing. But that does not deprive us from making certain conjectures which may be taken for what they are worth, and no more.

His grandfather, Elisha Beardsley, had belonged to the parish in Ripton, now Huntington, but when a new Society was formed in what was then known as New Stratford, afterwards, Monroe, so named after the President, he transferred his allegiance to that parish. It was natural for him to do so, both on the ground of convenience and loyalty to his own town. As one of his grand sons says:-- "he became prominently identified with the new church, and brought up his six sons to make that their place of public worship."

One of those sons was Elihu the father of Eben. Where would he have his children baptized but in his own parish church? That was St. Peter's Church, Monroe, which was built in 1805, and consecrated by Bishop Abraham Jarvis,<sup>4</sup> September 18, 1807. For some time the two parishes at Huntington and Monroe were cared for by the same clergyman. At this time he was the Reverend Ambrose Todd,<sup>5</sup> and in the absence of any definite record to the contrary we may assume that he baptized the boy Eben. And we may also assume that he was confirmed

by Bishop Brownell,<sup>6</sup> who became Bishop in 1819.

The boyhood years of Eben were spent much as the boyhood years of any farmer lad of the time were spent. The day of the mechanization of the farm had not yet arrived, and farm work had to be done in the hard way by hand, with little or no help from machinery of any kind. If there were a field to be plowed the oxen or the horses had to be guided and the plow handles firmly held, lest a hidden rock, or even a visible one, for all the rocks on a Connecticut farm are not hidden, should send the plow bounding out of the furrow, and perhaps the plowman with it. By comparison, the guiding of a tractor seems easy. At least one can ride in doing that.

Until he was about sixteen years old Eben was occupied on the farm, at the same time laying the foundation of his education in the district school. But he had no intention of being a farmer. His inclination lay not in that direction. He was a studious lad, fond of books, and with a taste for writing. Fortunately, he was encouraged by his parents to follow his inclination, and about 1824 he was sent to the Staples Academy in Weston, Conn., later, Easton, when that part of the town was set off from Weston. The building is still standing, though not used as an Academy.

Staples Academy was founded by Samuel Staples in 1798. In the American Telegraph, published at Newfield, now Bridgeport, appeared in the issue for October 16, 1798, the following advertisement:--

"Staples Free School is now opened in WESTON (now Easton) under the care and inspection of James Burnet, A.B.,<sup>7</sup> & MR. GIDEON WHEELER. In this school are taught the first rudiments of the English Language, English Grammar, Writing, the Latin and Greek Languages, Oratory, Geography, Mathematics, etc. Strict attention paid to the deportment and morals of children and youth.

Price of instruction, one dollar per quarter. The poor are instructed gratis. Board to be had in good families as cheap as in any of the neighboring towns.

Andrew Elliot )  
Joseph Noyes ) Trustees.  
Nathan Wheeler )

Oct. 16, 1798."





Samuel Staples was "possessed of a Plentiful Fortune", as it is stated on his tombstone in the Easton cemetery, which has a quaint and elaborate inscription, and the particular way in which he chose to use it was in the education of boys and girls in moderate circumstances, better, perhaps, of poor boys and girls, not that they were the only ones to be considered, but that they might, at least, have a chance.<sup>8</sup>

For the farmer, with whom ready money was never too plentiful, the price of one dollar per quarter for instruction would have its appeal, and so we see Eben Beardsley going to the Staples Academy. Presumably he boarded in one of those "good families". Here he began the study of Latin. No doubt he had other subjects, but none that he regarded of sufficient importance, to mention.

He remained at the Staples Academy for a year, and then for a few seasons taught a District School, whether in his own town or elsewhere he does not say in his brief autobiography.

But he had his mind set on college, and further preparation was necessary before he could hope to gain entrance into any college. He now went to the Episcopal Academy at Norwalk, Conn. This was definitely a Church institution, whereas Staples Academy was secular and nonsectarian. The Rev. Reuben Sherwood was the rector of St. Paul's Church in Norwalk.

In his report to the Diocesan Convention of 1828, the rector tells, in detailing the affairs of the parish, about this School. After referring to various matters he says:--

"In addition to this, they have erected and on their own ground, a large and commodious Academy, in which is now in successful operation a flourishing male and female Seminary.

Speaking of this School, the undersigned would remark, as well to attract to it the notice of his brethren, as to encourage them to like undertakings, that it is decidedly a Church School, raised and conducted under the influence of the Church.

And although, for reasons not necessary now to mention, its friends have not been able to carry into execution, in all respects, their original plan,

yet they have persevered, and after struggling with many difficulties, and encountering much opposition, have at length succeeded in planting and raising, to some degree of respectability, an Episcopal School, in Fairfield county.

The number of scholars, in both departments of this Seminary, is sixty, who are under the immediate care and instruction of two teachers, a gentleman and lady, who for their faithfulness and ability, deserve the respect and gratitude of their employers--and the patronage of the Church. The School, it is true, makes no ostentatious pretensions. There is little in it that is mechanical, and nothing designed merely for effect; nor yet is it known by any high sounding epithets. It is simply a School of 'higher order', wherein young ladies may acquire a thorough and accomplished education, and where young gentlemen may be fitted for College, the counting house and other useful stations in society; and if it be the legitimate object of such a school to train its pupils to study--to discipline the mind, in a word, to learn them to think, nothing is hazarded, it is thought, in saying it is second to no other."<sup>9</sup>

There is a fine mingling of humility and confidence there, such as should be displayed in launching any worthy project like that. The school was successful, many prominent names being found on its roll of pupils. Reuben Sherwood was a graduate of Yale College in the class of 1813. He left Norwalk at Easter 1830 to take charge of the Hartford Academy. He made this move at the earnest desire of Bishop Brownell, who had it in mind to make the Academy a preparatory school for the newly established Washington College in that city.

The Episcopalians of Connecticut had long been desirous of establishing a college of their own within the State. They had petitioned the Legislature in vain for a charter. The Standing Order of the Congregational Church was all dominant in the political affairs of the State, and there was no disposition to permit the establishment of another college which might possibly rival their own, a fear, which, if it did exist, seems in the light of history as unnecessary as it was unworthy.





The Episcopal Academy of Connecticut had been founded in 1792, and among its founders was the hope that it might become a college. Consequently in 1804, when the finances seemed to justify it, they petitioned the General Assembly for a "charter empowering them to confer degrees in the arts, divinity and law, and to enjoy all other privileges usually granted to Colleges." But to no purpose.

With commendable pertinacity they continued to bombard the Legislature with their petitions. And finally light began to dawn. The political complexion of the State changed, and the grip of the ruling powers was loosened, and in 1823 a charter incorporating Washington College was granted. That was the original name of the institution, to be changed to Trinity College in 1845.

As one reads the following paragraph in the petition of the memorialists, it seems as if it would be difficult for legislators to deny it, no matter how firmly based by prejudice they might be:--

"When compared with some of her sister States, Connecticut possesses but a moderate extent of territory, limited resources, and a circumscribed population; but she may easily become preeminent, by the number and importance of her literary institutions. Recommended by the general intelligence of her citizens, moderate habits, cheapness of living, and ease of access, it only requires that she should extend and foster her Literary Institutions, to attract the youth from every part of our country;--to acquire an influence and importance in the Union, which her physical resources deny to her;--to become the seat of science and literature--the Athens of our Republic."10

Well, have not those glowing visions for the State been realised? It is true that they might have been realised had Trinity College never been founded, but without claiming too much it is certain that if Connecticut is not the Athens of our Republic, and there are those to the eastward who would say that it is not, it is not because Trinity College has failed to do its part in the fields of "science and literature." It has more than justified the faith of its founders.

When the Episcopal Academy of Connecticut was founded it was the hope,

yes, the intention of its founders to develop it into a College. Gifts to it were made with that in mind, and books were donated bearing the label Seabury College in Connecticut. But the School never got beyond the status of an Academy, and when the Charter for the College was finally granted, it bore "a charmed political name, rather than the name of the first Bishop of the Diocese, inserted, we suppose, in the Bill for a Charter, that nothing might be done to peril its passage." Seabury was not the open sesame to the Legislature of Connecticut, as it was then constituted. Washington had a better chance.

And so the Churchmen of Connecticut had succeeded in getting their College. Beardsley's preparations for entrance into college were completed. Where should he go? There would be no question about that, either on his own part or his father's. The institution which the Churchmen of Connecticut had founded after much difficulty would thrive only as Churchmen rallied to its support. And Elihu Beardsley and his son realised that, and so to the newly formed College Eben Beardsley turned his steps.

It was located in Hartford, one of the two Capitals of the State. Of course funds were needed, indeed the provision of the Charter was:--"That whenever Funds shall be contributed or secured to the said College, to the amount of Thirty Thousand Dollars, and not before, the Trustees may proceed to organize and establish the said College in such town in this State as they shall judge most expedient." The towns of sufficient size to merit their ambition to possess the College were given the opportunity to express their interest in a substantial way, and "Hartford, never wanting in public and generous outlays, gained the victory over her sister cities."

#### WASHINGTON COLLEGE

"In after days shall come heroic youth,  
Warm from this school of glory.'

With a pride,

I quote thy high prediction, Akenside,  
In joyous hope to realize its truth,  
Ere envious Time print his undainty  
tooth

Upon these sombre walls, which then  
descried

'Mid groves that half-develope, and  
half hide,

Shall haply stay some loiterer by the  
flow





Of Hart's sweet waves that gladden  
 as they glide  
 By wooded steep, green bank and margin  
 low,  
 Till o'er the soul, float up in classic dream,  
 The long lost image of the Portico,  
 The Sophist's seat fast by Illysus' stream,  
 Lyceum's green retreats, and walls of Adademe."

(Episcopal Watchman)  
 April 23, 1827

Above written by William Croswell  
 See Memoirs p. 38.

In Hartford, the Trustees secured for the site of the new College the land where now is the State's beautiful Capitol. The buildings were set on an eminence sloping down to what the dignified citizen respectfully called the Park River, the irreverent student, the Hog, not inappropriately named, because the usual appearance of its turbid waters suggested wallowing somewhere upstream. Now they have been deflected, and carried away by underground conduits.

At first there were only two buildings, one in the center, pillared and porticoed, which contained the chapel and library, and one on the side, a dormitory, which later on would be matched by a similar building on the other side. They were built of brown stone.

The College opened September 23, 1824, but these buildings were not yet ready, for their erection did not begin until June of that year. The Head of the College was the Rt. Rev. Thomas Church Brownell, Bishop of the Diocese. He was essentially an educator. For twelve years after his graduation from Union College he taught in that institution, arriving in Connecticut after a brief stop as Assistant Minister in Trinity Church, New York City.

It was a day of small things, very small, of course, with Trinity College. Nine men entered--one senior, one sophomore, six freshmen, and one special student. The Triennial Catalogue shows that the class picked up one, for ten were graduated. This was the first class to graduate, and was the class of 1827.

## CHAPTER II

In 1828, four years after the College had opened, Eben Beardsley entered the Freshman class. By this time the build-

ings would be completed, and the young Freshman would have the satisfaction, with others, of occupying a fresh new building, which, if not of stately Gothic architecture, yet "had the unadorned dignity of the academic structures of that day." The central building was designed by Samuel F. B. Morse,<sup>1</sup> inventor and painter.

To get from Stepney to Hartford, was a matter of nearly, if not quite, fifty miles. To make use of any public conveyance it was necessary to drive to New Haven, and there catch the stage coach to Hartford. This the young student did, and he tells us of the "painful remembrance of the long rides in an open wagon across the country" to make his connection with the stage coach.

The class which entered in 1828 graduated twelve men. Among that small number were men who distinguished themselves in their respective professions, in the Church, in politics, in medicine. The proportion of those who made good, as the saying is, compared favorably with any college class in the country. We know little of the undergraduate activities of Beardsley. Physical development had small place, if indeed it had any place at all, in the college curriculum of that day. Certainly there was no such thing as the organized business of athletics, which is so prominent in academic life now. If there had been it is not at all likely that he would have taken any active part in it, if we may judge from the nature of the man, and the interests which absorbed his mind. He was in college for a very definite purpose, and his one idea was to carry out that purpose expeditiously and successfully.

In this extract from his brief autobiography found among his papers we get a picture of the earnest and serious-minded student who had little time for the lighter things of college life. He says:--

"Literature was a favorite study, and I improved all my leisure hours in using my pen and reading the best authors that came in my way. In my senior year, a classmate from Massachusetts, Ebenezer C. Bishop, and a member of the class below us, Clement M. Butler,<sup>2</sup> spent our Christmas vacation in college.

We were often together, and one evening Bishop proposed that we should





compete for three prizes which had been offered by two periodicals, the competitions to be handed in within a given time.

The Rural Repository, published in Hudson, N.Y., offered twenty dollars for the best tale, and five dollars for the best poem of a limited number of lines.

The Ladies Mirror, published in Southbridge, Mass., offered ten dollars for the best tale. Butler was the only poet among us, and was ready in a day or two to send off his effusion, but failed to win the first prize. Bishop wrote for the Rural Repository and gained the twenty dollars, and I wrote for the Mirror, and was rewarded with the highest prize. No money which I have ever earned since by my pen, or in any other way, has tasted so good as that little sum acquired in the pride of youthful ambition."

The four years of college work were passed, and graduation day came. "My standing as a student," he says, "was recognized by the honorable position given me in the order of Exercises at Commencement." And what position was given him in the Commencement Exercises of 1832? The date was September 27. He had A Disquisition, "On the Character and Influence of the Jesuits." And then he had An Oration, entitled "The Moral Influence of Eminent Authors." This was an Oration of the First Class.

In those Commencement Exercises there was the unusual feature of a Greek Poem, delivered by a native Greek who was a member of the class, Demetrius Stamatiades. The biographer of Lydia H. Sigourney, the poetess, tells us in a rather light vein about this young man. He says:--

"And then a real Greek came to town, Demetrius Stamatiades, a young native of Samos, sent to America to be educated, was given work in the hardware store<sup>3</sup> and taken to board at the Sigourney's house. Excitement ran high. The young ladies begged him to recite one of the patriotic orations of Tricoussi which he had translated. They began to study modern Greek. Even sedate Mr. Sigourney caught the fever and rose early in the morning to be shown how closely modern Greek resembled that of Pericles, from which it had never been divided, 'except in

the heads of American savants'"<sup>4</sup>

The year after his graduation Stamatiades spent as a teacher at the Episcopal Academy in Cheshire. He then studied medicine at the College of Physicians and Surgeons and became a doctor. A letter which his classmate Beardsley wrote him may be inserted here, though in the order of time, perhaps, it ought to come later.

"New Haven, Connecticut  
July 13, 1859

Dr Demetrius Stamatiades  
Constantinople, Turkey.

My Dear Sir:

Many years have passed since we were classmates together in College, and many since you took leave of me in Cheshire just before your return to your native country. I have been a resident of this city since 1848--in charge of a Parish which has now grown to be large and influential. Of the rest of our class--Ogden<sup>5</sup> is dead--and Bishop & Connolly<sup>6</sup> are not to be found. French<sup>7</sup> and Judd,<sup>8</sup> like myself are clergymen of the Episcopal Church--the former a chaplain under the appointment of government at the U. S. Military Academy, West Point. Warren<sup>9</sup> is a merchant in Troy having added largely by his own industry and skill to a rich paternal inheritance. Howe,<sup>10</sup> Paine,<sup>11</sup> Phelps<sup>12</sup> & Wheaton<sup>13</sup> are Lawyers--Howe, perhaps, more of a Banker than a lawyer and residing in Indiana. Paine and Phelps have both risen to eminence in political life and have both been members of Congress. Phelps is a member still from Missouri, and wields great influence as the Administration leader in the House.

You may ask why I am stating these facts? I have two objects in view. First I would put you in possession of a little information in regard to your classmates, which I presume you may be glad to get--and then I would mention an effort of the Alumni of the College;--we call it Trinity College now,--the name having been changed by an act of the Legislature some ten years ago. This effort of the Alumni is to raise a few Thousand Dollars as a fund to increase the Library. It is proposed to raise it by classes and a member from each one is appointed to correspond with his classmates and



solicit their contributions, preparatory to a final report at the next annual commencement in 1860.

I have been so appointed for our class, the class of 1832--and I have already written to most of its members. Howe and Warren, in response to my letter, have each sent me one hundred Dollars--and I hope to receive favorable returns from others. I would give you an opportunity to join us in this effort--and invite you to do so--provided your circumstances will admit. The least contribution coming from you, whether in money or in curiosities for the cabinet--would have a double value in our eyes and add greatly to the interest of the Commencement occasion. You have probably kept up a correspondence with a few of your friends in this country and know the best means of communicating with them. Any thing sent by an American vessel or otherwise to my address, which I give below, will, I doubt not, reach me in due time.

Mrs. Sigourney is still living in Hartford in good health. Bp Brownell, though feeble & infirm, yet holds on to life, and Mr. Everest,<sup>14</sup>--a particular friend of yours--I believe, has a flourishing Boys School in the adjoining town of Hamden,--conducted somewhat on the drill and military discipline. He makes a most admirable trainer of youth.

You may have a curiosity to know more of myself--I married in 1842, the daughter of Mrs M----s<sup>15</sup> of Cheshire--who dies August 1851--leaving me as a legacy--the remembrance of her talents & virtues and an only child a daughter in her sixteenth year,<sup>16</sup> fast growing into womanhood. I have not married again--but keep house--my mother-in-law superintending the domestic affairs.

I hope you will afford me the pleasure of hearing from you, if nothing more. My mind travels back more than a quarter of a century, while I write, and brings you before me as you first rose in the recitation room and opened your lips to puzzle us with a specimen of modern Greek.

A wide ocean rolls between us--but we need not forget the past nor forget our Alma Mater. I am well persuaded that you do sometimes recall

your residence here and the friends you made in this country. Hoping my letter may reach you without unexpected delay and find you in health, happiness and prosperity.

I remain as ever  
Most truly yours  
E. E. Beardsley."

That letter is reproduced here in full, not alone because it is such an admirable example of a letter from one classmate to another far removed in space and time, but because of its warm human interest. Did Stamatiades reply? He did, and with a letter of equal human interest. He sent off at once a bill of exchange for fifty dollars, and then fearful that that might not reach its destination he sent a duplicate bill of exchange, and that has never been presented for payment, of course.

Beardsley had suggested that if he could not send money, perhaps he could send some curiosities for the cabinet. To that he replies;--

"My intention was, ever since your letter came to hand, to augment and complete a collection of the fishes of the Bosphorus, which I had prepared previously for myself, and present it for the Cabinet of Trinity College, but unfortunately I trusted to faithless hands both my own Collection and the care of procuring and preserving such species as I wanted which altogether would make up an interesting ichthyological collection. It is only lately I found out that both my own labours and the expectation for further additions thereto are altogether lost. Now in this advanced winter season it would be vain to begin making a new collection; I am therefore obliged to give it up."

And so because of "faithless hands" the cabinet of Trinity College lost its ichthyological collection from the Bosphorus.

But now to pick up again the thread which was dropped for this digression. Regarding this Commencement of 1832 a letter from the President of the College to Beardsley, who had gone to his home, is of interest as hinting at what was the situation in Hartford, which might have had its effect upon the Commencement.





W; Coll; Aug. 24. 1832.

My Dear Sir,

The Commencement is appointed for the 27<sup>th</sup> of September, which will be one week after the beginning of the term.--It will be desirable that the members of the Senior class should all be here as early as the 17<sup>th</sup> or 18<sup>th</sup>, that time enough may be afforded for rehearsals, & for all other arrangements necessary for a creditable literary exhibition. The city remains perfectly healthy, nor has any case of cholera occurred since the close of the last session.<sup>17</sup>

Very affectionately your friend,  
N. S. Wheaton.<sup>18</sup>

Mr. Eben E. Beardsley."

It was not alone at the Commencement exercises that Beardsley displayed his literary qualities. At the Junior Exhibition held Wednesday evening, April 13, 1831, he delivered a Latin Oration, De Secundo Triumviratu, also a Poem, entitled Egypt. And as if this were not enough for the evening's work he took one of the characters in a Dialogue, a form of literary exercise which was in vogue at that time. Among the Beardsley papers is the manuscript of the poem Egypt, written with his own hand. It seems to be a fair example of the undergraduate's flight into the realm of poetry.

While the college activities of Beardsley, which we have been mentioning, are all of a literary character, it does not follow that there were none of a lighter nature. They are simply the ones of which we have any record. However, a ray of light does break through in a letter of a member<sup>19</sup> of another class, in which he is indulging in those reminiscences so dear to all college men. He says:--"Do you recollect ducking Bully Viets,<sup>20</sup> for shaving your class mate How, you watching from my room for him, and eating stolen potatoes and drinking stolen cider?" How very natural and human that sounds!

After his graduation he took charge of a private classical school in Hartford, which was, apparently, in a dying condition. Here he continued for a year, when he received the appointment of Tutor in Trinity College, Washington, as it was then.

From the first, Beardsley's mind had been directed toward the ministry of the Episcopal Church. He had taken with success the hurdle, or hurdles, of preparatory schools, and then the harder hurdle of college, and now as Tutor in Washington College he was ready to give attention to the more immediate preparation for the ministry. The first step was, to be made a Candidate. The Bishop in his Convention Address for 1834 reports him as among the number of those who had been received as Candidates for Holy Orders.

It was not then, as it is now in most cases, that a young man went on to pursue his theological studies in a Seminary. Seminaries were not as common as they are now. The General Theological Seminary had been incorporated in 1822, and was struggling to assume its rightful place in the life of the Church, but as a rule, in those earlier days the men studied by themselves, under the direction of some competent clergyman, perhaps the rector of the parish.

That was the course pursued by Beardsley. While serving as Tutor he was carrying on his theological studies as best he could, and with such help as he could get. There were, of course, men at the college who could help him, and doubtless they did, and it is not at all unlikely that Bishop Brownell, busy man that he was, failed to have a part in the guidance of the young man's theological studies.

On the 11<sup>th</sup> of August, 1835, in Christ Church, Hartford, he was ordained to the Diaconate by Bishop Brownell, and was placed in charge of St. Peter's Church, Cheshire, Conn., beginning his work there on September 13<sup>th</sup>. On the 24<sup>th</sup> of October, 1836, while still in charge of this parish, he was advanced to the Priesthood by Bishop Brownell.

As it is always interesting to know the details of any event in a man's life as important as his ordination to the Priesthood, let us take from Mr. Beardsley's Note Book his own account of that event:--

"October 24<sup>th</sup> 1836.

Ordained a Priest by the Rt. Rev. Bishop Brownell--Prayers were read by the Rev. Mr. Hopson of Naugatuck--the lessons by Rev. Mr. Foxcroft of the Eastern Diocese--and the candidate was





presented by the Rev. Mr. Morgan--Principal of Cheshire Academy. Other clergy present on the occasion were--Rev. Messrs--Asa Cornwall--Peter G. Clark--Edward J. Ives--John M. Guion--and Samuel M. Emery.

May God impress me more deeply with the high responsibilities of my office. I feel myself unworthy to serve at his holy altar--but knowing that he can strengthen the weak and give efficacy to the labours of the imperfect--I pray to him continually that he would enlighten me by his wisdom and bless my humble ministry to the salvation of many souls."

And in that same Note Book, two years later occurs this entry:--

"October 24th 1838.

This is the Anniversary of my Ordination as a Presbyter and I feel at this time that there is a peculiar solemnity shed over the feelings of my heart. A most afflictive dispensation of Divine Providence brings fresh to my remembrance the sacred responsibilities that I have assumed. He who presented me to my "Rt. Rev. Father in God"--also was the Teacher of my earlier youth and the companion and brother and counsellor of my maturer years was suddenly called on the 12<sup>th</sup> inst to render account of his Stewardship.<sup>21</sup> Oh! loudly does this event call upon me to be also ready for in such an hour as I think not the Son of Man cometh. May it not call in vain. May I be prepared. May I have my loins girded--my lamp trimmed and my light burning--ready to meet the Judge at his summons."

### CHAPTER III

The Episcopal Academy of Connecticut, established in 1792, was located in Cheshire. It had been fairly successful under Dr. Tillotson Bronson<sup>1</sup> as Principal, a man of much learning, an able instructor, and greatly respected and honored in the Diocese. He was the uncle of Bronson Alcott, who was the father of Louisa May Alcott. Dr. Bronson died September 6th, 1826, and dark days fell upon the School. There was difficulty in procuring his successor, and from time to time the Academy would be closed. The parish also was feeble and struggling, and the result was that the Principal of the Academy and the

rector of the parish did double duty. It was an unsatisfactory arrangement, both for the church and the school, but it was almost necessary under the circumstances.

When Mr. Beardsley went to the parish in Cheshire, among the families which he found there was that of Amasa and Elizabeth Hitchcock. They had a son, Robert Bradley,<sup>2</sup> born September 25th, 1803, who had been a pupil at the Academy from 1815 to 1823. In 1825 he was appointed a midshipman in the United States Navy. He became a distinguished officer, rising through the several stages to Commodore. Among Mr. Beardsley's papers was found the draft of a letter which he wrote to Hitchcock. The letter is interesting as showing the thought of the faithful pastor for one of his flock.

"Cheshire May 23rd 1838.

My Dear Friend.

The suddenness with which you were ordered to sea and my own absence as well as your hurry during most of the time that elapsed between this and your departure from home--prevented that intercourse which would have otherwise been held and which would have been agreeable to me and, perhaps, profitable to us both. In the view therefore of supplying what may be regarded as a deficiency--I have ventured to address you this letter and I know that you will take it in a kind and christianly part from one whose interest in you and yours is as deep as a friend & a Pastor can feel.

Since you first returned, my dear Sir, from the Mediterranean when my acquaintance with you commenced events have occurred calculated in their nature to bind you more closely to your Family, I can easily see that in preparing to depart for another absence of three years (your feelings were greatly tried) and that you left home with more reluctance than at any former period since your connection with the Navy. It is one of the great trials of your profession that it breaks unfeelingly in upon the peace and enjoyment of domestic life. It has no respect to family arrangements and seldom studies to mitigate the pain of separation by a temporary relief from duty. But dear as you are to your family and they to you, and much as you may lament the necessity which



at this time calls you away, there is something in your absence of a reconciling nature. There is something which if it does not lighten your heart & strengthen your hands will never fail to comfort those whom you have left behind. During the past winter--a change has taken place in your religious views and feelings. You have put on the armour of Christian truth--and become voluntarily a soldier of the cross. You have learned what your duty is to him "who alone spreadeth out the heavens and rulest the raging of the sea." It is this event over which in common with the angels of God we have rejoiced--and it is this which makes us more reconciled to your absence and which will give interest to every succeeding movement of yr future life. Whatever calamities may befall you, and wherever you may bend your course--as a Christian you have the satisfaction of knowing that you are safe in life--or death--and in eternity. The eye of God is continually upon his servants, and will guard them with his protecting hand both by night and by day.

I am aware--my Dear Friend--that besides the dangers of the deep--there are dangers of another kind to which in your present situation you are much exposed. It is a difficult thing for a follower of Christ on land always to pay his vows to the Lord--but I have often heard you speak of the many hindrances to leading a Christian life which the Naval service presents. Necessarily brought in contact with men who have little or no regard for religion and deprived as I understand you now are of all the privileges of public worship and of the sweet communions of the church--your christian principles must stand in jeopardy every hour. But there is encouragement to endure--even such trials--for God is faithful and does not suffer us to be tempted above that we are able to bear. He places us be assured in no situation where we may not come off conquerors and more than conquerors through Jesus Christ our Lord. If I could be permitted to give any counsels which might be beneficial to you under present circumstances--I should say--first of all things--Be constant in prayer. To live without this is to live without the life of God in the soul. Not one of all the duties of a Christian--is more imperative and more salutary than that which

bids him enter into his closet and having shut to the door pray to his Father who seeth in secret and will reward openly. Daily devotion joined with a due perusal of God's word will tend to keep you safe amidst daily temptations. It will enable you to encounter successfully the hidden enemies of the soul and to withdraw your feet from paths that lead to ruin. I have never believed that it is owing so much to strength of temptations as to the neglect of prayer and of the study of the Bible that so many who take upon them the Christian profession soon fall back again to the world. If we seek in a right spirit for aid from on high--it is distrusting the divine promises to suppose that it will be withheld. It is forgetting that passage--"Ask and it shall be given you--seek and ye shall find". Approach God then my Dear friend--in all your trials. Lay open to him your wants and your fears and that same spirit which sustained the prophets and the apostles shall be your comforter and guide.

The three years which will in all probability elapse before your return to Cheshire--may produce great changes among the circle of your acquaintances--Some of them will doubtless be numbered with the dead and others, perhaps, will be removed to distant places or to different scenes of action. But in those that remain--and I pray God that we may all, I hope you will observe no very decided change save one which will render us more meet for heaven. To grow in the knowledge and love of God should be the great business of our lives and that it may--is my most fervent prayer. Time will not now permit me to add more. So farewell and may God's blessing attend you wherever you go.

E. E. Beardsley."

When the Rev. Allen C. Morgan, Principal of the Academy, died October 12, 1838, the Trustees elected the Rev. Mr. Beardsley to be Principal, with the understanding that "I might relinquish the position if I found it irksome and disagreeable." In his parochial report to the Convention, he says--"Although still retaining the Rectorship of this Parish, yet it is proper to observe, that my services are entirely gratuitous. One motive in doing this, has been to encourage the erection of a new





Church; for, being few in number, and not possessed of large wealth, the people would scarcely be able to incur such expense, and support at the same time, a Clergyman. A secondary motive has been, the benefit of the Academy; for all who have had any experience in the management of the young, will acknowledge, that our houses of public worship must be made somewhat inviting, to secure their voluntary attendance."

We may introduce at this point the following letter which explains the foregoing.

"Cheshire Jan 21<sup>st</sup> 1839

To the Wardens & Vestry  
of St Peter's Church Cheshire

Dear Sirs

In compliance with your request I commit to writing the proposal which I made to you verbally some days since. I am daily becoming more and more convinced that no step would be more beneficial to the outward prosperity of the church in this place than the speedy erection of a neat and commodious edifice. I am persuaded too that there is sufficient ability in the Parish to accomplish this object--but unwilling to have them encumbered by a debt and sensible that during the past three years they have evinced a zeal and liberality in the support of religion which is worthy of all praise--I hereby engage, in case they will proceed to the erection of said edifice--to supply the pulpit gratuitously until it is completed, provided the time taken to complete it does not exceed two years from this date. This will of course increase my labors--but I shall expect from the Parish, if they accede to my proposal, every indulgence.

Very Sincerely  
Your Friend & Pastor  
E. E. Beardsley.

In case the proposal above stated, is not acceded to by the Parish, I beg that they will hereby accept my resignation as Rector--this resignation to take effect from and after the first day of April next. Yours Truly  
E. E. Beardsley."

That was certainly a generous offer. It was accepted, and the parish proceeded

to the erection of a new church. Mr. Beardsley supplied the pulpit without compensation. He could do little more than that, owing to the pressure of duties at the Academy. "It is hoped," he says, "that as soon as the Church is completed, and relieved from embarrassment, the Parish will be enabled to procure a Clergyman who will quicken the zeal of its members, and make up any deficiency in the ministrations of the present Rector."

In his Convention Address for 1841 Bishop Brownell says:--"The comparatively ancient Church edifice in Cheshire, has been taken down, and replaced by a neat and spacious building of brick, in the Gothic style of architecture, indicative of the substantial growth and Christian liberality of the Parish. The new edifice was consecrated to the worship and service of God, on the first day of August last," that is, August 1<sup>st</sup>, 1840. And so ends that episode in the life of the parish and its rector.

But Mr. Beardsley was not able immediately to sever all connection with the parish and devote himself entirely to the Academy. The parish was unable to get a permanent rector, and Mr. Beardsley supplied for them during the winter, until Easter 1841.

In May of that year he received the following letter:--

"New Haven, May 3, 1841.

Rev. & Dear Sir,

You are probably aware, that the parish of Trinity Church, recently passed a resolution to employ, for the current year, two assistants, with a view of relieving me of some of my pulpit labors, and also to provide for a greater amount of pastoral duty.--In doing this it was found necessary to limit the salary of each assistant to \$600 for the present year, our expences for the past year, having been unusually large, in consequence of the removal of Mr Bennett.<sup>3</sup>--Mr Nichols,<sup>4</sup> after an experience of several months previous to Easter, has accepted of the place of one of these assistants--and we are now exceedingly anxious to supply the other place.--We have delayed a little, on the recommendation of the Bishop, who supposed the service of Mr Williams<sup>5</sup> might be obtained.--But we have ascertained that





he has gone, under a previous engagement, to assist Dr Jarvis<sup>6</sup> of Middletown. Our Vestry, therefore, with entire unanimity, have requested me to address you, and to urge your acceptance of the place--and you may be assured that I do so with much pleasure, and with the hearty concurrence of Mr Nichols.--The salary may seem small--but the duties for the present will be comparatively light--and if it should lead to a permanent engagement, which I have every reason to hope, the living would be after the current year, more satisfactory.--I am aware, that objections might arise on account of leaving the Academy--but this need not present a very formidable obstacle.--Should you consent to supply the place, we would not insist on your removing, until a successor could be found for the Academy.--For some time, even during the summer, the Sunday services would be the main object, though we should prefer having you with us during the week.--We should expect to divide the Sunday labors among the three, so as not to make them too severe for either, though an evening service or lecture would always be expected.--Now, my dear Sir, will you not authorize me to say, that you will accept the offer of the Vestry, and commence with us as soon as may be? We will ask nothing but the Sunday services, until you can make a satisfactory arrangement with regard to the Academy.--Hoping to hear from you at your earliest convenience, I remain, very truly

Your friend and brother,  
Harry Croswell<sup>7</sup>

Rev. E. E. Beardsley."

Dr. Croswell was one of the outstanding clergymen of the Diocese, and to work under him and with him would indeed be a privilege. Not perhaps a great preacher, yet he excelled in the pastoral work of the ministry, and well-deserved was the reputation which he had as a faithful and conscientious pastor. His was one of the many long rectorships in the Diocese, extending from 1815 to 1858, terminating only with his death. It is his cane which is passed down to that clergyman in the Diocese who shows the longest continuous rectorship.

Prof. Franklin B. Dexter gives this interesting picture of him when he writes:--to the parish in Cheshire and to the Academy, which, no doubt influenced his

and top boots, joined with the companion picture of his deliberate march up and down the central aisle of Trinity Church in full canonicals, have left with me a striking image of dignified and venerable age, not melancholy and forlorn as that of his somewhat older neighbor, Ex-President Day,<sup>8</sup> but distinctly suggestive of active kindness and of watchful human sympathy, not altogether crushed and broken by the labors and sorrows of almost eighty years."<sup>9</sup>

This reference to his boots reminds one of how the older men, who were his contemporaries, when in reminiscent mood would demonstrate his habit, when in conversation, of leaning forward and stroking the tops of his boots, as if to accentuate the argument, or even to bring out the point of the joke which he might be telling. This demonstration was well-nigh perfect when Bishop Williams was the demonstrator.

But now what response did Mr. Beardsley make to Dr. Croswell's letter? It could not have been a refusal to consider the matter, for the formal action of the Vestry was later communicated to him.

"At a Vestry Meeting Aug 31, 1841, held at the office of Caleb Mix Esq. Rev Doct Croswell presiding--present Mr Bradley, Warden, and the following named Vestrymen, Messrs Mosely, Mix, Woodward, Ellis, Smith, Hooker, Pardee, Beecher, Pierpont and Robertson, it was

Voted, That the Rev. Mr Beardsley be invited as an assistant Minister until Easter next, with a Salary of Six Hundred Dollars per annum commencing at the time he was temporarily engaged by the Rector--

Attest  
L H Young  
Clerk of Trinity Church

New Haven  
Sept 4. 1841"

It is obvious from this letter of the Vestry that Mr. Beardsley was already giving temporary assistance to Dr. Croswell, and that assistance was continued for several months, but he was not willing to sever his connection altogether with Cheshire and the Academy, and remove to New Haven. It was his loyalty



decision. After all, it must be remembered that the parish was his first love.

As for the Academy, it was from a sense of duty that he continued there, for the work was not to his liking, to use his own phrase, "Its cares and responsibilities were not to my taste." Of course there was another event happening in his life just about this time, which may have had its influence in holding him to Cheshire, and that was his marriage on October 10th, 1842, to Jane Margaret Matthews of Cheshire. She was the daughter of the Rev. Edmund Matthews, who had been rector of Christ Church, St. Simon Island, in the Diocese of Georgia. He had died December 1st, 1827, and his widow, who was a native of Cheshire, had returned with her daughter and made her home there.

While, of course, this would not have kept Mr. Beardsley from going elsewhere, if the call of duty were sufficiently loud and clear, yet one can understand that, at the moment, the charm of Cheshire was particularly alluring. For him it never did lose its charm. Nor did it ever lose its charm for the young wife who died so prematurely. Yet love it so dearly as she did she could turn her thoughts back lovingly to her early home on St. Simon Island and sing:--

"Oh! gem amid the deep blue wave,  
Oh! island of the sea,  
When shall thy wandering child return  
To thee, my home, to thee?"

I know not, but my yearning heart  
It goeth out to thee,  
Fair island of the dark blue wave,  
And gem amid the sea."

#### CHAPTER IV

But Mr. Beardsley had had enough of the Academy. He had done his duty by it, and it was at a crucial time in its history, when anyone serving it would be actuated largely by a sense of duty, and not by any hope of financial gain. He had given himself to it, and prosperity of a modest kind had attended him in the administration of its affairs. The number of scholars was never large. From his account books there were anywhere from thirty to fifty in attendance.

The School at this time was exclusively a boys' school, but it had not always been that, for the Constitution provided for the education of both sexes, and that

policy prevailed until 1836, when a new Constitution was adopted. It was in Mr. Beardsley's administration that the boarding system was adopted. Before that the boys had lived in private families.

In 1844 he relinquished the charge of the School and returned to the parish, to St. Peter's Church, that is. His heart was really in the parochial work of the ministry, and not in that of the schoolmaster. His rectorship dates from Easter of that year, 1844. Here again a sense of duty actuated him, because the parish was vacant and much divided. In his report for 1845, the first after he became rector, he says:--"The total number of communicants, if all were reported whose names are enrolled on the Parish records, would be more than a hundred; but as many of these have long since withdrawn from all public religious duties, and ceased to wear before the world the badge of a Christian profession, it is but just to strike them from the list and count those only on whose steadfastness and Christian character we may with some degree of safety rely." That is very tactfully expressed, but it tells the whole story, and it also tells the task which confronted the new rector.

He was not allowed to continue undisturbed and untempted in his new charge. The parish at Stratford was casting envious eyes at him. The first intimation which he had of that was in a letter dated January 15th, 1845, from the Rev. Nathaniel E. Cornwall, <sup>1</sup> Rector of Trinity Church, Southport, in which he says that he had received a call from two gentlemen from Stratford, who came to consult him about a rector for their parish. After learning what their mind in the matter was, he says:--

"I then took the liberty of recommending you especially and earnestly, as well qualified to take care of that ancient and interesting parish, which sadly needs diligent pastoral care, as well as substantial food from the pulpit, and which, though containing abundant material for a fine parish, has been, for several years past, languishing and declining."

And then he says some very fine things about the people, but as usual there was the customary fly in the ointment, and he proceeds to release it. He says:--

"There is one peculiarity about the





parish, which I confess to you, would present difficulties to myself. The leading members of it have been long associated with persons of other denominations, not only in Bible and Temperance Societies, but also in promoting the operations of the American Tract Society, and perhaps also in the support of other institutions of that class. But I am satisfied from my own experience that a conscientious and diligent pursuit of one's own purposes as a pastor is all that is needed to overcome any difficulties that arise from the former habits and usages of a parish; if we only strive to follow in all things, our Master's own plain rule in Matt. 10, 16."

And what was the Master's "own plain rule," as recorded in St. Matthew? "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." In reading that text, probably the representatives of the "other denominations," and of the various societies mentioned, would not recognise themselves as wolves."

In due time there came a formal call from Stratford, stating that he had been unanimously elected rector of the parish at an annual salary of five hundred dollars and the use of the Glebe House and Lands. That letter was dated March 2nd, 1846. The answer was as follows:--

"Cheshire 12th March 1846.

Messrs E. W. Lewis  
& L. H. Russell  
Wardens Christ Church Stratford

Dear Brethren,

Your letter mailed the 4th inst. communicating to me my election to the Rectorship of your Parish by an unanimous vote has been under serious and prayerful consideration since its reception. I regret that my recent visit to Stratford was so unfortunately timed--for I should have been glad of an opportunity of judging for myself of the usual attendance in your place on the stated services of the church. From all I have gathered, however, by personal interview--and diligent enquiring I cannot persuade myself that duty requires me to change the scene of my ministrations. The points of historic interest about Stratford--(it being the oldest Parish in the Diocese)--the unanimity

with which you have called me to watch over your souls and the charm of a pleasant residence and a pleasant Rectory are all inducements to acceptance--But on the other hand I have most of these ties to bind me here,--a united flock and every temporal enjoyment which can be found in a delightful and retired country village. So unwilling are my people to sever the connexion which has, for years, subsisted between us, that the Wardens & Vestry, at a meeting held a few evenings since, proposed to raise my salary to \$500--making it the same as yours without the use of the Glebe. The prospects of increased usefulness could alone be the motive for a removal. I had supposed from the Parochial Reports of some of your ministers and from the representations of Revd Mr Cornwall that there were full 100 families belonging to the Parish--but it appears that 80 is all you number and when I consider that we have nearly 60 in Cheshire--that within the past year we have added several and that the indications of our future prosperity were never clearer than now--I cannot see that the leadings of Providence call me to Stratford. The change would be a relief to me in more respects than one--but I do not know that I should seek literary leisure at the expense of duty or the possible sacrifice of pecuniary interests.

With your polite invitation to officiate for you 'on some Sunday at my early convenience' I would at once comply were the travelling at all passable. Should it still be agreeable and the travelling by that time become good--I will, out of compassion for your destitution, supply your pulpit in person, Providence permitting--the first Sunday in April (5th Day) or the first Sunday after Easter (April 19th) administering the Holy Communion, if desired & duly warned. In the mean time you have my sympathy and my earnest prayers that you may be guided to the selection of a better man than

Very Truly & Respectfully Yours  
E. E. Beardsley.

P.S. You may wish to offer your pulpit on the Sundays which I have named to some Candidate,--so that you will take care to give me early information whether I should interfere with





others. My own conveyance would be preferable to the expense of sending for me."

And so Mr. Beardsley declined the urgent call to Stratford. He had paid the parish a visit, with the distinct understanding, however, that he was not to be regarded as a Candidate--he wished to spy out the land himself--and as does sometimes happen in New England it was a very inclement Sunday, with the inevitable effect upon the congregation. He could not see any promise of a larger work. It was that, and not any fear of "wolves", which prompted him to give the answer that he did. If he had had the interest in the Johnson family<sup>2</sup> of Stratford which he had later he might have given a different answer, though that is merely a conjecture.

Thus ended the Stratford episode. And yet did it? Mr. Beardsley was not destined to remain indefinitely at Cheshire, nor had he any intention of doing so. This was 1846. In 1848 he received and accepted a call to be rector of the newly organised parish of St. Thomas's Church in the city of New Haven. He had barely settled there when overtures began to come from Stratford again. The first move was in a letter from the Senior Warden, L. H. Russell, to the Rev. Charles W. Everest, founder and head of the Rectory School at Hamden. He had been supplying at Stratford, and was a warm friend of Beardsley. They were contemporary schoolmasters.

In his letter, dated September 20th, 1849, Mr. Russell says among other things--

"Mr. Johnson was requested to write you by the Vestry convened in our church on Sunday to know through your kind assistance,--whether the Revd Mr Beardsley would accept an unanimous call from this Parish at a higher rate of Salary than was offered him before and fully \$200 more than we ever offered anyone else--that gentleman has the hearts of this Congregation with him more than any other clergyman that I know of--and if he could be induced to accept the Rectorship after Easter--we should be much gratified."

Mr. Everest wrote to Mr. Beardsley as desired, ending his letter on this somewhat whimsical note--"After all, you cannot be angry with them for liking you so well!"

On September 25th, 1849, the formal call came, and two days later Mr. Beardsley gave his final answer which ended the matter. The letter follows:--

"New Haven Sept 27, 1849

My Dear Sir,

I have rec<sup>d</sup> yr letter & conveyed to Mr Paddock<sup>3</sup> your invitation to preach for you on Sunday 7<sup>th</sup> of October. I unexpectedly met with him soon after my note had been dropped into the Post Office when he informed me that he would take the train which is advertised to leave New Haven at 4 o.c. P.M.

I cannot but feel grateful for the interest which yr Parish continues to manifest in me and yet I regret for yr sakes that any action has been taken towards securing me as Rector. If I had not removed from Cheshire,--if my circumstances were essentially the same as when I was first tendered yr Rectorship--I should not feel at liberty to decline this second application. But you are aware that I came to New Haven a year ago last Easter & broke ground for a new Parish. An organization had been previously effected--Wardens & Vestrymen chosen & a suitable room secured all without my knowledge before I was urged to enter upon the work. After mature deliberation I felt that Providence called me hither & accordingly I sold my property in Cheshire & came,--the doubts & intimidations of some of my warmest friends to the contrary notwithstanding. A salary of \$600 was pledged me the first year & it was paid at the end of every quarter as regularly as a Bank pays its Dividends. So steady and stable was the increase of the congregation that in 9 months a lot had been purchased & the preliminary steps taken towards erecting upon it a convenient chapel. The chapel was completed & first occupied by us, Sunday August 12, & the next day the slips were rented at an aggregate sum far beyond our most sanguine anticipations. I have already between 60 & 70 families belonging to my church--as many comts & a constant increase of both. Were I to leave at this particular juncture, churchmen would look upon my change with amazement & I should look upon it with amazement myself. I have passed one of the hardest spots in an



enterprise of this kind & have just begun to feel that I am treading upon firmer ground. The effect upon the Parish would be disastrous. The people are with me to a man. I have been their guide all along. I have shared their fears & their anxieties & they will think it strange if I cannot remain with them & share their prosperity.

Thus you are put in possession of the chief reasons which will cause me to decline your overtures. Pray let the Vestry of Christ Ch know that I am not insensible to their kindness. I shall never cease to be interested in your Parish. Its historic associations had attractions for me years ago & later events have added to these attractions

Hoping & praying that you may soon find the man fitted for this peculiar sphere--I remain as ever--

Your frnd--

E. E. Beardsley.

Lewis H Russell Esq  
Senior Warden Christ Church  
Stratford"--

That letter is given here in full, because it so clearly sets forth the kind of man that Mr. Beardsley was. There is little wonder that he continued in that charge for nearly forty-four years, and grew in the affection of his people as the years went on.

He refers in his letter to the doubts and fears of his warmest friends regarding his determination to remove to New Haven. And well may they have had doubts and fears. For what was he undertaking? He hardly knew himself. A new parish had been organised down in New Haven, quite independently of everything and of everybody. There was no money in hand, no church building in which to worship, no prospective supporters with plethoric purses. It was, in a sense, all on paper, in fact, it had hardly gotten that far.

But there was faith there, the faith that does things. And Mr. Beardsley, seeing it, was inspired to make the venture, in spite of the discouraging words of his "warmest friends". And so he severed the ties which bound him to Cheshire, even selling the little property which he owned there, and removed to New Haven, casting in his lot with those earnest--some would say visionary--

persons who had the temerity to attempt to establish a new parish in that city.

Now the history<sup>4</sup> of St. Thomas's Church, New Haven, with which the life of Mr. Beardsley was henceforth bound up, has been somewhat minutely told, and there is no intention of repeating that history here only so far as it may cast light upon the life and character of Mr. Beardsley. The first forty-four years of its history are closely interwoven with his story. He had served his apprenticeship at Cheshire, and had gained some experience in parochial work, also in scholastic. But he was ready to try another field, one in which, to his "prophet eyes", there flickered the vision of larger opportunities and larger work.

And so there came to him the formal call from New Haven. His letter of acceptance shows that he was not unmindful of the difficulties which faced him. It also shows that he expected and counted upon that fine sense of loyalty which is so necessary to the success of any enterprise, and which was so richly manifested all through his rectorship.

"Cheshire, March 20th, 1848.

Messrs. Wm. Brown & Jos. Yemmans,  
Committee of St. Thomas's Church,

Gentlemen:

After mature and prayerful consideration, I have determined to accept the Rectorship of St. Thomas's Church, and I propose to enter upon the duties of my appointment Easter Sunday. Fully persuaded that in this great work there will be many things of an unpleasant and disheartening character, I shall expect from you and from those whom you represent, all the sympathy and encouragement which, as zealous and high minded Christians, you are bound to lend. I shall hope also for the blessing of God upon my earnest efforts to promote the interests of the church and to 'add to it daily such as shall be saved.'

Very sincerely your friend  
E. E. Beardsley."

As specified in his letter of acceptance his service with the parish began Easter, 1848. Of course there was no rectory in which to deposit his house-





hold goods, no place he could call his home. He had to live in "his own hired house", or in his own home, and that was his experience all through his rectorship, for the church never did have a rectory until long after he had gone. Until he bought the house on Elm Street, of the Shipman family in 1836, where he lived until his death, he occupied a little house on Wall Street, then No. 54, which stood where Vanderbilt-Sheffield Scientific building stands.

## CHAPTER V

He came to New Haven Easter 1848, which was April 23rd. On January 1st, 1849, he began what he called "Notes of Days", a modified Diary, and this he kept up until within a few days of his death. The Notes are mostly of Sundays, though there are Notes of other days running all through it. It is a mine of information, not of any general interest, but of interest pertaining to the Church, and particularly of interest pertaining to his own local fields of work. It evidences the painstaking methodical way in which he did things. Of course he knew nothing about secretaries and typewriters and typists. And when he wished to preserve the copy of a letter he wrote it all out in long hand in his note book, a time-consuming procedure, not to mention the labor involved.

He began his "Notes" with an item which was mildly amusing and a bit embarrassing. It shows the cruel way in which innocence is sometimes rewarded.

"January 2. Not a day of much mental labor. Dropped into the exhibition room of the model of Jerusalem and spent an hour in meditation upon the memorable scenes of our Saviour's life and death. At the request of the proprietor who is the maker of the Model and appears to be a worthy man--I have consented to be present to morrow evening and make such remarks as shall occur to me at the close of the exhibition."

That was harmless enough, but he had failed to take cognizance of the showman's propensity to make the most of his opportunities, even to make the opportunities if they did not exist, and so on the next day he met with a surprise, which he recorded as follows:--

"January 3. Saw in the Evening Palladium that I was announced to Lec-

ture in the Exhibition room of the Model. Was half tempted to remain in my study and not go near 'Jerusalem', well-knowing that if anything like a studied Lecture was expected from me--the audience would be disappointed. But finally I resolved to go and arriving at the room,--found it nearly filled with the more intelligent citizens--over a hundred present. I made the best debut I could under such embarrassing circumstances, and if my remarks were deficient in other respects--they had one merit, which the audience must have appreciated--the merit of brevity."

And thus was he introduced to the ways and wiles of the city. It was a harmless experience, if a bit embarrassing.

He settled into the task which was before him with all the enthusiasm and zeal which it demanded. He was laying the foundations. A year slips by, and he records in his "Notes":--

"This day completes a year's services as Rector of St. Thomas's Parish. How much has been accomplished in the way of saving souls--it is not for me to say. If any poor perishing sinner has been led into the path of life through the instrumentality of thy servant--thine be all the praise and all the glory--O God. Deepen within me the sense of my responsibilities and hold up my hands by the agency of thy good Spirit. Increase my faithfulness and inspire me with a virtuous zeal in the mighty work which lies before me. When I came to this city and commenced my clerical labors, many were the doubts and suspicions which I heard from quarters whence encouragement might justly have been expected. In the business of saving souls how unworthy is all jealousy--and how contemptible is that parochial selfishness which just keeps under the shade of its own tree, and has not a particle of comfort to send beyond! Guide me blessed God to the exercise of pure benevolence in my whole walk and conversation."

It is clear that more is implied here than greets the eye. It had been a happy and successful year, but obviously there had been annoyances, such annoyances as are suggested by the terms "jealousy" and "parochial selfishness." It must be remembered that he was shaping the





destinies of a new parish, which many in the older parishes, no doubt, felt was not then needed, and might even draw from their strength. But he was not responsible for that. He had not organised the parish. It was already organised, and he was called upon to take charge of it.

The years immediately following were busily spent in laying and strengthening the foundations of the new parish. There were no efforts made apparently to draw him away from New Haven, at least not at once. But among his papers there is a copy of a letter which shows that he had not been entirely immune. It was written to Bishop George W. Doane<sup>1</sup> of New Jersey.

"New Haven April 14, 1851.

Rt. Rev. & Dear Sir

Your letter of the 7th came to me in the midst of pressing duties on the eve of the Bishop's Visitation to my Parish. Hence the delay of my answer for a few days.

I cannot but be obliged to my friends for thinking me equal to the responsibilities of so important a post as the Rectorship of Burlington College. There are many features about your Institution which please me much and if I had an inclination for the kind of life which the office in question demands--I should listen more readily to your overtures. But I will frankly confess to you that my tastes lie in the direction of parochial duty. Herein, by the blessing of God, I have been successful, and herein I had proposed to do my Master service for the remainder of my days.

Whether I ought to dismiss the subject without further consideration is, perhaps, doubtful. But I am so tied by duties here--that I cannot well leave to make you a visit until after the 30th. Particular reasons will forbid me to be absent the ensuing two weeks. If, therefore, from the tone of my writing, you should deem it proper to withdraw your thoughts from me & fix them upon another,--I shall be glad to hear that you have succeeded in securing a man who will meet your expectations.

Be so kind as to assure Prof. Hyde<sup>2</sup>

of my friendly remembrance and believe me

Very truly & Respectfully yours  
E. E. Beardsley

Rt. Rev<sup>d</sup> Geo. W. Doane, D.D., LL.D.  
Burlington, N. J."

Burlington College was founded by Bishop George Washington Doane, second Bishop of New Jersey, the first Bishop being John Croes,<sup>3</sup> who, in 1815, was elected to be Bishop of Connecticut, an honor which he declined. In his Convention Address for 1846, Bishop Doane says:--"I have singular pleasure in announcing to the Convention, the incorporation of Burlington College, with a Charter securing its direction, forever, to the Church." That Charter was approved February 27th, 1846.

The College did not prosper. Bishop Scarborough,<sup>4</sup> in his first Episcopal Address, says:--"Had its founder been spared, he might have been able to settle it on a firm and lasting foundation.... The College proper will be revived whenever the available means can be had for that purpose." It has never been revived.

Apparently, Bishop Doane and his trustees did regard Mr. Beardsley's "tone of writing" as precluding the likelihood of his further considering the matter, for nothing more is heard of it. It was a wise decision, on the part of Mr. Beardsley, and that without any regard to the future history of the College. Mr. Beardsley was a thoroughgoing Connecticut man, all his ties were there, and as later events proved it was in Connecticut that he was to do the work which was to result in his historical and biographical books.

This was the year 1851. For the Diocese of Connecticut it was an important year, and for Mr. Beardsley it had its significance, because of the event which made it important for the Diocese. That event was the election of Dr. John Williams to be the Assistant Bishop of Connecticut. Bishop Brownell had been consecrated in 1819. He had had a long and eventful Episcopate, and the infirmities of age were settling upon him. He knew that the Diocese needed an Assistant Bishop. Perhaps this extract from his Convention Address for 1851 will clearly set the matter before us:--



"It will be remembered, that owing to bodily infirmities which disabled me from preaching, and which were a hindrance in the performance of other Episcopal duties, I brought the subject to the consideration of the Convention, six years ago. Difficulties were felt, at that time, in regard to the selection of a suitable candidate for the office, as well as in regard to his support, and after due deliberation, it was decided to defer the further consideration of the matter. Believing that the difficulties which then existed may now, in some good degree, be obviated, feeling that the weight of six additional years has been accumulated upon the infirmities which then beset me, and being now in the seventy-second year of my age, I feel myself justified in bringing this subject once more to the consideration of the Convention of the Diocese."

The result was that the Convention proceeded to the election of an Assistant Bishop, and the first ballot showed the Rev. John Williams, D.D., to have a constitutional majority of the votes, which choice was soon ratified by the Laity. The Convention was held in St. John's Church, Waterbury, June 9th and 10th, 1851. It was in this church in 1897, that the Rev. Dr. Chauncey B. Brewster<sup>5</sup> was elected Bishop Coadjutor of Connecticut, to be the assistant of Bishop Williams.

In his Diary Mr. Beardsley gives a brief account of the election of Dr. Williams. He says:--"The two orders separated and upon the first ballot there were 88 clerical votes cast--of which 73 were for the Rev<sup>d</sup> John Williams, D.D., President of Trinity College, and 9 for Rev. Tho<sup>s</sup> W. Coit<sup>6</sup>--the rest scattering." The laity ratified this by a vote of 87 yeas--14 nays. These figures are of interest because they are not recorded in the Journal, as printed.

In his further report of that Convention he says:--"I was not at the first in favor of the election of an Assistant Bishop--but my objection did not lie against the character of the Candidate who was likely to be put in nomination,--but against the combined relations which he was to sustain to the college and to the Diocese. I made no open opposition, however, to the measure, and when the time came for action--my vote was one

of those in the majority.

May God bless to the lasting good of his church the important deliberations of this Convention! and may he who is called with such happy unanimity to preside over the Diocese have and deserve the affections of his brethren of the clergy & of the Laity."

What little objection there was in the mind of Beardsley centered around that point of the Bishop's dual relation to the college and the Diocese. He felt that in a Diocese as large and important as was Connecticut there was work enough to demand the entire time and energy of its Bishop. And who shall say that in the main he was not right? And the same point bothered him later on when there was that same dual relation between the Berkeley Divinity School and the Diocese. Always Mr. Beardsley's thought was first for the Diocese. In those earlier days the nature of theological education was such, and theology itself being more or less static, the conduct of a Divinity School did not present quite the same problem that it would to-day, certainly, that it ought to present. Once gained it lasted through to the end. There was little or no thought of progressive revelation.

While Mr. Beardsley's more intimate and responsible acquaintance began with Bishop Williams when he assumed that office, yet they knew each other back in college days, it seems as if they must. Beardsley graduated in the class of 1832, and Williams had transferred from Harvard into the class of 1835, and in that year Beardsley was a tutor in the college, a tutor from 1833 to 1835. Did the older man tutor the future Bishop? The college records do not tell us the subjects a tutor taught, nor who his students were, but it was quite within the range of possibility. However, one thing militates against it, and that is that memory does not recall that he ever made the claim. And in later life when the Bishop had reached the zenith of his powers, it would have been only natural for him to say--"Believe it or not, I tutored that man in college." It would be a prideful and legitimate claim, though it would hardly be expressed in that way.

Mr. Beardsley notes in his Diary for July 20th, 1851, that the Assistant Bishop elect preached for him that he "might be secured a week's leisure for





the preparation of an Address to be delivered on occasion of the 25th Annual Commencement of Trin. Coll." These Addresses were serious and substantial efforts which were "pronounced before the House of Convocation of Trinity College." The Rev. John Williams, Rector of St. George's Church, Schnectady, and afterwards President of Trinity College, gave the first of these Addresses in 1846.

To Dr. Williams' Address, which was printed, as was most of them, perhaps all of them, is appended this Note, which carries certain information:--"It may be proper to state, that this was the first Address delivered before the Convocation of Trinity College. The Graduates were incorporated under that appellation by Statute of the Corporation, passed August the 6th, 1845." For many years, certainly as late as 1878, these Addresses were delivered before the House of Convocation. But they have long since ceased to be, and the Graduates to-day would hardly recognise themselves under that somewhat stately designation.

It was to prepare this House of Convocation Address for 1851, that Dr. Williams, the President of the College, either on his own initiative, or by request of Mr. Beardsley, relieved him of all homiletical effort in that week of July 20th. As might be expected, the Address prepared and delivered was a Historical Address to mark the twenty-fifth Annual Commencement of the College. It was a complete and authoritative account of the early struggle of the college, first, to be planted, and then to take root, in the unresponsive soil of Connecticut, unresponsive only because no encouragement was given to break up the soil and sow new seed by those who had it in their power, for the time being, to determine the kind of crop the soil should yield. The struggle ended in triumph, of course, and the historian found full satisfaction in narrating the story of it.

In the course of his Address he refers to the matter of the organisation and purpose of the House of Convocation. One of its great purposes was "to retain the graduates in closer connection with their Alma Mater, by giving them a definite and fractional participation in its management. We have great faith in any policy which tends to secure to the College the abiding interest and affections

of the Alumni."

And then he goes on to express his surprise that, in searching the records, he finds that during the twenty-eight years of the existence of the college, though many vacancies had occurred in the Board of Trustees, not "a solitary Alumnus had been selected to fill any one of the several vacancies which have thus, from time to time, occurred." In a footnote he adds that "at a meeting of the Board of Trustees, held in the morning of the day when this Address was delivered, the author was elected a member of the Corporation." Which outguessed the other?

He was the first Alumnus, then, to be placed on the Corporation. That was July 30th, 1851. He continued thereon until his death December 21st, 1891, only three outranking him in length of service up to that time, Bishop Brownell, the founder, Thomas Belknap<sup>7</sup> and Bishop Williams. He was also Secretary of the Corporation 1854 to 1856. His connection with the Corporation of Trinity College was not a perfunctory one. He was genuinely and actively interested in all of its affairs up to the very date of his death.

This year, 1851, had brought much into his life, not the least important the beginning of that friendship with Bishop Williams which ripened and deepened to the end. More and more the Bishop depended upon his Presbyter. The study on Elm Street was the meeting place for many a serious consultation. There, again and again, gathered the Standing Committee. And always the Bishop felt at liberty to make his appointments there, when it was to his advantage to do so. Next to the "Palace" in Middletown the house on Elm Street might well be called the Bishop's home and office, though that latter term would hardly be regarded by him as properly descriptive of his workshop, wherever it might be. The executive in his office was a development of the future.

## CHAPTER VI

But for Mr. Beardsley the year 1851 was to be a year of heavy shadow, of burning and blasting sorrow, a year that was to teach him--

"That when God gives to us the  
clearest sight

He does not touch our eyes with  
Love but Sorrow."





Always there was one place back to which his heart wandered, and his steps turned and that was the old homestead in Stepney. And while his mother was alive he was wont to make a visit there in the warm summer months. Such visit he made in August of this year, taking with him his wife and daughter. When his visit was over he returned to his parish, leaving them behind to enjoy a longer stay in the country.

But scarcely a week had passed when word came to him of the sudden and serious illness of his wife. He hastened to her bedside, but the illness was fatal, and on August 30th, 1851, "she sank sweetly to sleep at a quarter past 8, o.c. in the evening." He committed to his Diary the poignant anguish of his soul, but that must remain closed. It is not for us to break the seals and reveal what is hidden beneath. That is the precious secret which belongs only to him. Asked where she would be buried, she replied:-- "You know I have always loved nature, and some rural spot would be my choice, but if you prefer to bury me in New Haven--plant around my grave some trees, an evergreen or two, and I will be content." He did prefer to bury her in New Haven, where his home was, and was to be, and there in Grove Street Cemetery she sleeps, amid her loved ones, who came to join her as the years went on.

She was indeed a child of nature, gloried in its every phase, loved all its changing moods. "She had an eye for its beauties and an ear for its music." Her love for it found expression in verse, and various periodicals published her contributions. Shortly before his death her husband brought together some of these contributions, and, adding to them others from her note book, produced a little volume, bearing the title, "The Unforgotten," which was the title of the initial poem. It was a gracious bit of evidence that, though forty years had passed, there still lived--

"...the fair shapes by memory traced."

This little book, privately printed, he distributed among her friends and his, and he was richly rewarded by the expressions of gratitude which came to him for bringing together these bits of fugitive verse. She died when she was only twenty-seven years old, with all the rich future of her womanhood before her. "The days of man are but as grass... As soon as the wind goeth over it, it is

gone; and the place thereof shall know it no more."

He had now to pick up the broken threads, and alone continue to weave the pattern, marred for the moment, but not spoiled for a man of strong and abiding faith. The minister of God must keep his head up that he may be a "whole-some example and pattern to the flock of Christ." He did not venture to preach the first Sunday after his loss, but on the next he did, though not in his own church. Another week and he was there taking for his text:--"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; they rod and thy staff comfort me."

It was said that he had to pick up the broken threads and go on alone. Yes, alone in one sense, and yet a little daughter remained who was the care and comfort of all his life. She was 6 years old when her mother died, and when she reached young womanhood she assumed the duties of an only daughter, and managed the household affairs, and was ever the charming and gracious hostess to those who were privileged to enjoy the hospitality of her home. Elisabeth Margaret Beardsley died January 18th, 1921.

October 29th of that year 1851, saw the consecration, in St. John's Church, Hartford, of Dr. Williams as Assistant Bishop of Connecticut. Mr. Beardsley had a part, albeit a small one, in that consecration service. Here is the account of the service from his Diary:--

"The day was favorable and a large concourse of clergymen from Connecticut and the neighbouring Dioceses assembled to witness the solemnities of the consecration. Many laymen were also present & the church was crowded to its utmost capacity. The Bishops of the six New England Dioceses were all present, and Bp DeLancey<sup>1</sup> of the Diocese of Western N. Y.

Bp Burgess<sup>2</sup> preached the sermon from Luke xxii, 26, 27 vs. It was an excellent Discourse and the portraiture which he drew of a Christian bishop was admirable.

Bp Burgess & Bp Chase<sup>3</sup> (of New Hampshire) presented the Bp elect to Bp Brownell, the consecrating Bishop--The Rev<sup>d</sup> Dr Clark<sup>4</sup> of Hartford and myself assisted in putting on, at the



proper time, the Episcopal habit, and letter was the result. all the Bishops united in the imposition of hands. The whole service was one of the highest interest and will long be remembered by the large audience assembled to witness its solemnities."<sup>5</sup>

Bishop Burgess had been at one time rector of Christ Church, Hartford, and Dr. Clark was, at the moment, rector of that church, shortly to be made the Bishop of Rhode Island. It was only fitting that Mr. Beardsley should have had this simple part in the consecration service of Dr. Williams, for he was to be his intimate friend and counsellor to the very end of his long and active life.

In August of 1852 he took a brief respite from work, going to Stafford Springs, which, at that time, were much visited because of their mineral qualities. He spent a week at Pittsfield, preaching one Sunday for his friend the Rev. Mr. Pynchon<sup>6</sup> at Stockbridge and Lenox, and then he went on to Saratoga Springs, where he remained a week, and where he also preached. He was getting a change if not complete relaxation.

As one reads his Diary he is impressed with the frequency with which the men of that day "exchanged pulpits," as the phrase was. And this was general, it was the regulation thing. Methods of transportation were limited, and that meant, of course, that much time was involved, a night, perhaps two nights, but life was unhurried, and the change was welcome, no doubt, to preacher and congregation alike. The sermon was a serious matter, involving work, and carefully prepared for home consumption, it was good for consumption elsewhere.

In the letter-file there is one which belongs chronologically at this point, and though it has no particular bearing on the life of Mr. Beardsley, yet is of sufficient interest to have a place in the record. Apparently a statement had appeared in the public press regarding the religious life of Daniel Webster, a statement, probably to the effect that he was a Churchman, if we may judge from the letter itself. For some reason Mr. Beardsley was interested in this, and true to his historical sense he sought verification of it. With this end in view he applied to his college mate, the Rev. Clement Moore Butler,<sup>7</sup> who had been a rector in Washington, and the following

"Washington Oct. 28, 1852

Revd and Dear Bro:

I hasten to reply to yours received to-day that the statement of the Express is true. Mr. Webster joined Mr. French's<sup>8</sup> church before my removal to Boston--in the year 1842 or 1843. Soon after my arrival, in 1847, he became a member of my parish & a communicant in my church & has continued such ever since. He came with a good degree of punctuality considering his frequent attacks of sickness & the excessive fatigues to which he was subjected; and was seldom absent from the communion. He always spoke to me of himself as a member of our church, & directed the last publication wh he sent me 'To my Pastor.' He also read through my Book on the Common Prayer, on some successive Sundays, and expressed his approval of the doctrines & statements. These things I mention as evidences of his being a churchman. He greatly admired our Liturgy & was a devout worshipper & an attentive hearer. His dislike of pretension & flummery in the pulpit was intense; & his relish of direct services & earnest preaching as great as that of any man I ever knew. He particularly admired expository preaching & delighted in discovering some meanings beyond those which were on the surface of the text. Great as Mr. Webster was I never knew a man who had less desire to hear what are called great efforts in the pulpit. But I am digressing from a simple reply to a simple question, to a theme on which I should be likely to prolong myself, did I not abruptly break off with the assurance that I am

Faithfully & truly  
Yr friend & Bro  
C M Butler"<sup>9</sup>

But to resume the thread of our story. When Mr. Beardsley took charge of the newly-formed and inchoate Parish of St. Thomas's Church on Good Friday 1848, there was no place in which to worship. A temporary chapel was erected on the lot which had been purchased on Elm Street, but that served its purpose only for a brief time, as the growth of the parish soon warranted something larger. The following extract from the Diary will





set forth the next step:--

"1853, March 25--Good Friday. This day closes another year of my pastoral connexion with St. Thomas church. It has been a year of personal mercies to myself and I hope of some spiritual benefit to my people. The subject of erecting a new church on our present lot or of selling it and buying another has been agitated pretty thoroughly during the year--but the Parish seem finally to have settled down in the belief that no removal can be entertained but that an edifice must be erected on the lot now occupied by our chapel and that too at as early a day as practicable. The work seems in a fair way to be commenced at once, and perhaps in the course of the year the walls will ascend towards completion. May the Lord prosper the enterprise and crown the efforts of his people with success."

That prayer was soon to be richly answered, and a handsome new church would take the place of the chapel. But before we proceed to that part of the story let us follow Mr. Beardsley in his relation to Diocesan matters as they took shape at the moment.

The Diocesan Convention for 1853 held its opening session for the religious services in Trinity Church, adjourning to meet in St. Thomas's Chapel for all the remaining business sessions. It might seem at first thought that the chapel would hardly be adequate, but while it was very simple, and displayed no architectural grace, yet it had a seating capacity of four hundred. It was built to serve an immediate and temporary need, with space and not ornament the desideratum. It could easily accommodate the members of the Convention of that day, yes, even of this day. When it was necessary for the two Orders to separate for balloting, as was the custom in those days, that difficulty was overcome by the Lay Order retiring to Trinity Church.

This Convention saw the beginning of Mr. Beardsley's rise to importance in the affairs of the Diocese. He had served as Secretary of the Convention from 1839 to 1846, and had been made a Trustee of the Episcopal Academy of Connecticut in 1844, on which Board he continued for the rest of his life. Almost the very last bit of writing which he did was to frame an appeal for funds

for the Episcopal Academy of Connecticut. His interest in that institution never abated. Of course there was abundant reason for his continued interest in it.

At this Convention of 1853 he was elected to the Board of Trustees of the General Theological Seminary in New York, and also was made a Supplemental Deputy to the General Convention. This in itself was of no importance, but it was important as foreshadowing the prominent part he was to play for many years in the General Convention, the story of which will be told as we proceed.

His thoughts were now much occupied with the building of the new church, with consultations with the architects, who were Wills and Dudley of New York, and with Parish and Vestry meetings to make the necessary decisions, and to arrange for gathering the funds which were needed for the building. He is able to record in his Diary that these proceedings were conducted with entire unanimity, always a most fortunate condition where things are being done, which, at the best, are liable, naturally, to produce differences of opinion, even violent differences of opinion.

There is an entry in his Diary for November 13th of this year, which, though it has no relation to him, yet does have a certain antiquarian interest, and reminds us that whatever disasters we may experience are but the repetition of disasters experienced by our fathers.

"A tremendous rain! officiated both parts of the day to small congregations--(from 80 to 100).

Great freshet in the valley of the Naugatuck, damaging seriously the Rail Road and interrupting the passage of the trains--Many bridges swept away and two lives lost at Ansonia. The Housatonic Rail Road was also injured and all the bridges on that river above Derby to Babbit's bridge were carried off--It is said that for 98 years the water had not been known to rise so high in the Naugatuck valley."

Anyone familiar with that narrow rocky gorge will have no difficulty in picturing the wild scene, magnificent as it was wild, of the rushing waters seeking escape through the contracted valley. There is no grander locality in all Connecticut, and for years many, children and adults, enjoyed the picnic grounds





of High Rock Grove, now long since gone, as the taste in picnics has so materially changed.

In his Diary for January 27th, 1854, he makes this melancholy record:--"Buried a young German whose death was caused by falling accidentally from his chamber window upon the pavement. About five months ago I attended from the same place the funeral of his nephew and clerk--Ferdinand Bertram, who was drowned while bathing in our harbour. The first was a son of a Lutheran clergyman whose widow has had many afflictions, & to whom I wrote the following letter of condolence." The letter is given in full as showing the kindly thought of the pastor for one far away, who might receive no other word of comfort:

"New Haven, Connecticut  
January 28, 1854.

Mrs. Mosche,  
Germany.

Dear Madam,

I learn that you are not unused to sorrow--but it grieves me to write that you are called to another most afflictive and painful bereavement. Your esteemed son Ernst Mosche died in this city on the morning of the 26 inst from an accident which he only survived a few hours. Others will give you the particulars of the sad calamity, but I have felt that a word from the clergyman who buried him, might be read by you with interest and melancholy satisfaction. My first acquaintance with your son was made about five months ago when he was plunged into the deepest distress at the death of his nephew Young Ferdinand Bertram. How little did I then think that I should be so soon called upon to perform the last offices of religion for him who was the chief mourner on that occasion. But who can tell what a day may bring forth! The divine dispensations are mysterious and we cannot by searching find them out. Though a wide ocean rolls between us and you may never cross it, to visit and drop a tear over the grave of your lamented son, yet as a Christian you will be consoled by the reflection that death does not forever separate us from those we have loved.

God comfort you, Dear Madam, and

make the evening of your days tranquil. I need hardly add that the way to bear affliction without being overcome by it, is to put our trust in the Almighty Disposer of events. It lightens the stroke to draw near to him that holds the rod.

Your sorrowing son, whom I met at the funeral has promised to render this note into German and forward it to its place of destination.

Sympathizing with you in this great affliction and none the less deeply because personally unknown--

I am truly your friend  
& "servant for Jesus' sake"  
E. E. Beardsley."

## CHAPTER VII

Good Friday of this year 1854 marked the completion of six years of his connection with the parish.<sup>1</sup> During the year just passed his thoughts had "necessarily been much turned to the erection of the new church." He says:--"The procuring of the plans has chiefly been devolved upon me, and the difficulty of pleasing all portions of the people has been seen and felt in its full force. However they at last settled harmoniously upon a plan and we have gone to work in a right good spirit to carry it out. The Psalmist's words are remembered with a just appreciation of their truth, 'Except the Lord build the house, they labour in vain who build.' O may I and my people never forget the Source of all our blessings, and the great promoter of all our prosperity." It is clear that the consummate tact with which he sterred these difficult and delicate proceedings was responsible for their success.

In July of this year he was the recipient of an honor which he highly prized. Here is the account of it in his own words. The entry is for July 26th.

"Went up in the 8 o.c. train to Hartford to be present at the annual meeting of the Board of Trustees of Trinity College and also to attend the Commencement. Was unexpectedly honored with the title of Doctor of Divinity by the Board of Trustees--an honor which I neither desired nor merited. The way in which it came--not being solicited by my friends or by the prominent members of my Parish, but by the spontaneous act of



the Trustees on the recommendation of the two Bishops of the Diocese makes it the more gratifying to my feelings. I hope never to use it in a spirit of vanity."

first members of it in this country, whence they came, and their religious affiliations. The following may be quoted here as showing his awakened interest in the matter:

"New Haven Nov. 23, 1854

Hon. Levi Beardsley<sup>3</sup>  
New York--

Dear Sir.

There was no danger that he ever would, and if the acquisition of the degree had in any way depended upon him he never would have possessed it. He wore the hood on stated occasions, but there was no indication that he regarded it as an essential part of his ecclesiastical or academic habit. In his time there was no such free use of the hood as there is to-day. It was rather the exception than the rule. In 1874 he was the recipient of the degree of LL.D. from Columbia College, in recognition of his biographical works.

In August 1854 he spent a week with his mother at the old homestead in Stepney. He never took long vacations, except on the two occasions when he went abroad. But a week here in Stepney, "roaming over the hills and meadows so familiar to my boyhood," was restful and pleasurable. It was a respite from the work altogether to his liking. But he was very apt to help a brother by preaching for him, if he happened to be around on Sunday.

On this particular visit he says in his Diary:--"Preached in the afternoon for Rev. Mr. Judd<sup>2</sup> now minister of the Church in Monroe. Would not preach for him in the morning, because being my classmate I was anxious to hear him and to show him that I could reciprocate the favours of a listener." He was not, strictly speaking, a classmate. He was Yale 1797, and received the honorary degree of S.T.D. from Trinity in 1831. He was one of the older clergy of the Diocese, and Dr. Beardsley wished to pay him the respect of sitting an interested listener in the pews.

For the first time we get an intimation of Dr. Beardsley's developing interest in the origin of his family, an interest which bore fruit a little later on in his Sketch of William Beardsley, one of the original settlers of Stratford, Conn., which grew out of his delving among the records for material for his History of the Episcopal Church in Connecticut. Dr. Beardsley made no claim to be a genealogist, indeed was not particularly interested in the subject, only as it bore upon his own immediate family. He did wish to know about the

I have been reading your volume of 'Reminiscences', which I procured chiefly for the purpose of looking at the family history. I am a lineal descendant from the same ancestor, William of Stratford, and have taken some pains to collect facts with reference to the early religious character of the family. William was a man of some consequence in his time, and before the union of the two colonies was a Deputy to the Gen<sup>l</sup> Court at Hartford for several sessions. He was honored with other appointments of trust and responsibility and is occasionally mentioned in the public records as Goodman Beardsley. I am persuaded that he was a Puritan churchman and that the minister with whom he came to Connecticut had Episcopal ordination. His descendants were among those who kindled the fires of the church in Stratford--which afterwards spread under the influence of Dr Johnson so widely in the Colony. My Grandfather, Elisha, died in my boyhood aged 89, in what is now called Monroe (ct) He was a large landholder, and a most exemplary member of the Episcopal church, holding at the time of his decease, the office of Senior Warden.

The Rev<sup>d</sup> John Beardsley<sup>4</sup> was a graduate of King's (now Columbia) College, N. Y., 1760, I think, and soon after went to England for ordination. On his return, he settled at Norwich in this state, where provision had been made for his support, and where he remained and officiated for several years, and then removed to Poughkeepsie, N. Y. Unless you have positive proof to the contrary, I shall believe your dates in regard to his visit to England and his ordination at least three years too early. It is of this clergyman that I desire to know more, and I write to ask of you the favor to give me the address of his son, (if living) "Hon. B. C.





Beardsley"--mentioned in your volume.

I have long wished that some one who has the leisure and the industry would get up a genealogical table of the Beardsley family before all are gone who can assist in developing it. Being myself in the prime of life and devoting my whole thoughts and energies to the flock, to which I minister--I cannot spare the time, but I should be glad to render to another all the aid in my power.

Hoping it will not give you too much trouble to let me hear from you--  
I am

Very truly and Respectfully yours  
E. E. Beardsley"

His request for the address of the "Hon. B. C. Beardsley" met with a prompt response, for before the month was out he had written the following letter, which may well find a place here, because of the historical and biographical matter which it contains:

"New Haven, Connecticut  
November 27, 1854

Hon. B. C. Beardsley,<sup>5</sup>

Dear Sir

I have learned that you are a son of the Rev<sup>d</sup> John Beardsley, a missionary of the Society for the Propagation of the Gospel in Foreign Parts and therefore a descendant from William Beardsley one of the original settlers at Stratford in this State. I am myself a descendant, also, from the same ancestor, and being a clergyman of the Episcopal Church I have taken some pains to collect facts with reference to the early religious character of the family. I am persuaded that the original ancestor in this country was a Puritan churchman and that the minister with whom he came to this Connecticut had Episcopal ordination. His descendants were among those who kindled the fires of the church in Stratford, which afterwards spread under the influence of Dr Johnson so widely in the Colony.

I am desirous, for a special purpose, to know more of your Father's history. I have ascertained that he graduated at King's (now Columbia) Coll: N. Y.--about 1760--so that if

he was born in 1732 as stated in the "Reminiscences" of Hon. Levi Beardsley--he must have commenced his studies rather late in life. I have always supposed him to have been encouraged by the Revd Dr Johnson--then President of the Coll: & a most sturdy defender of the church. Among the documents of the older Parish in Norwich, Ct. are the following dated March 24, 1755. "We whose names are underwritten, agree to give Mr John Beardslee--towards his inoculation & going to England for orders, to preach in the churches of England at Norwich and Groton the sums affixed to our names,"--and Feb. 3, 1761. "We, the subscribers being members of the Established Church of England, living in Norwich promise to pay Mr. John Beardslee, when he the said Beardslee is in Holy Orders, the several sums affixed to our names per annum towards his support as our minister." After his ordination & return to this country--your father is first mentioned in connection with Norwich, as presiding at the annual Parish meeting held April 17, 1763, and last, at a special meeting held Dec. 2, 1769. Other facts prove that he removed to Poughkeepsie, N. Y. in the spring of 1767, and probably his presence at the special meeting, had something to do with the completion of an enterprise which had been projected under his ministrations. He appears to have been a missionary at P--for several years after leaving Norwich, and he was certainly Rector of the church in that place from the date of its charter March 1773 till Dec. 1777, when he was removed by the Council of Safety to New York. The church in P. was closed after the Declaration of American Independence & remained closed during the war.

Now may I ask you, Sir, the favor to sketch me the balance of your father's history? What was the field of his labors after moving to the Provinces? In the summer of 1805 he was in Poughkeepsie, & then settled with the Vestry some claims which he had maintained for years upon the glebe lands of the Parish. When and where did he die?--And has he left behind him any written or printed memorials of his work or of the times in which he lived? Are any of his children or grandchildren in the ministry?

Hoping it will not give you too much



trouble to answer these enquiries & to furnish me with whatever other facts you may see fit, concerning your honored father--

I am very truly and  
Respectfully yours,  
E. E. Beardsley."

In the midst of his genealogical and biographical enquiries he makes an entry in his Diary of a somewhat different character, an entry such as a strong Connecticut high Churchman would be apt to make:

"January 5, 1855. This morning was published in the New York papers-- 'glorious news' from the See of Rome.

The Pope officiating at St Peter's had declared the expected decree that the Immaculate Conception is the faith of the church and whoever denies it is a heretic.

Two hundred bishops, (Romish) were present, several from this country, Hughes,<sup>6</sup> Timon,<sup>7</sup> Fitzpatrick,<sup>8</sup> etc. Never had such a multitude been seen, & Rome was intoxicated with joy.

It is enough to make a mummy laugh at the folly. The thing settled is simply this-- 'The Virgin Mary was as free from original sin as was the Son of God.

No warrant, of course, can be found for any such dogma in Holy Writ,--but all who do not believe it now, are to be dealt with by that church as heretics.

We may expect that the next conclave will be assembled to decide whether the conception of John the Baptist was immaculate or not. The new dogma is auxiliary to the adoration of the Virgin Mary."

It is to be feared that there is just a suspicion, perhaps more, of sarcasm in that paragraph. A Protestant theologian would certainly feel justified in displaying it at this stage of the history of the new doctrine. It had not had time to commend itself to the intelligence of keener minded Churchmen.

It was said that Dr. Beardsley made no claim to be a genealogist. Had he undertaken the compilation of the genealogy of the Beardsley family something

quite worth while would have resulted, because he possessed the necessary faculty for digging out details, as is evidenced by the correspondence which came from his preparation of the Sketch of William Beardsley, which, of course, was mainly concerned with following his own line. These letters to B. C. Beardsley, which are quoted here, have a genealogical and historical interest. More and more their author was seeking knowledge of the Colonial Church and its clergy, and so from his son he is gathering what facts he can concerning the Tory Chaplain, John Beardsley. The son was Bartholomew Crannel Beardsley, a lawyer of distinction in Canada, Chief Judge of the Court of Common Pleas, and member of successive Provincial Assemblies. Chaplain John Beardsley died April 23, 1810, at Kingston, Canada.

Still in search of information Dr. Beardsley writes this second letter:

"New Haven Connecticut  
February 13, 1855.

Hon. B. C. Beardsley,

Dear Sir.

Many--many thanks for your letter of the 30th ult and for the later one of the 6th inst just recd. You have put me in possession of facts which I had long been seeking without much expectation of success.

It is not exactly my purpose to write a history of the Beardsley family--though I sincerely wish this might be done before all are gone who can assist in developing it. I should be glad to contribute my share towards the work, & I have perhaps more material than anyone of the name in this vicinity. Were I not in the vigor of life in charge of a new parish claiming all my thoughts and energies, and were the prospects tolerably fair for a simple return of the outlay--I would be disposed to undertake it and to use the researches, which I have made, in a shape not at first intended.

But I have had it in my mind (as a work more congenial with the clerical profession), to write a history of the Colonial clergy in Connecticut before the Revolution, and to show how much we are indebted under God to them & to the Society for the Propa-





gation of the Gospel in Foreign Parts for establishing and for building up in this land of the Puritans, that Protestant Church which we venerate & love. The list embraces some distinguished names, & finding among them that of your father, my thoughts were at once carried back to Dr Johnson's life and times, & I was naturally led to conclude that John Beardsley having the same patronymic must have been of "the tribe" to which I belong & encouraged in the attainment of his education by the father of Episcopacy in Connecticut. It proves that my conclusion was correct. The "propinquity of kindred," however, that exists between us is just one step farther back than you suppose. According to my tracing, your grandfather's father & my great grandfather's father were brothers, & sons of Joseph--the first grandson of the original settler at Stratford. It is worth mentioning, that the branch which shot off from the parent tree in that direction has had a more pleasing growth and comeliness than some others. It is also true that the descendants in that line were among the sturdiest supporters of the Episcopal church at a period when Puritanism had things all her own way. The first entry under the marriage head in the Parochial Register of Rev. Mr Pigott,<sup>9</sup> who preceded Dr Johnson at Stratford as a Missionary of the Venerable Society, was that of Abraham Beardsley to Esther Jeans and the first entry in the Register of Dr Johnson was the Baptism of the child of these parents. John Beardsley was a vestryman in 1725 for that part of the town called Ripton, now Huntington, where a church was afterwards built and where your immediate ancestors and mine were born and lived. My great grandfather's name was Israel who was married by Dr Johnson to Elizabeth the daughter of Samuel Blagge, a Churchman and also a Vestry man. His first child baptized Samuel Blagge, died in boyhood, and his other children were:--(Here follow their names, but they are omitted as they are printed in Dr. Beardsley's Sketch of William Beardsley.) (Here also follow certain autobiographical notes, but as they appear elsewhere in the story they too are omitted.)

belonged to the Church of England (as appears from the record of Baptisms) under the ministrations of Dr Johnson before he assumed the Presidency of King's College. Some of these in the war of the Revolution are on one side & some on the other and one was a Col. of troops raised in Connecticut. But they were Churchmen still.

I cannot find by looking into the archives of Yale College, that your father was connected with this Institution three years. He was here in 1758--enrolled with the class which graduated in 1762--& he might have been here in 1756 as the records for that year are missing. It was about that time that King's (now Columbia Coll.) with Dr Johnson at its head began to attract attention & measures adopted here to guard the orthodoxy of the students drove off the sons of churchmen & led many of them to take their degrees elsewhere. Your father was not a graduated member of Columbia, as I have ascertained since I wrote you,--but rec<sup>d</sup> the degree of A.B. Honoris causa, in 1760, and the higher degree of A.M. in 1768. This tallies with the facts stated in your last letter & with the records of the Church in Norwich, New London County.

How soon I shall accomplish what I have proposed, if ever, I cannot say. At present I am so occupied with the Parish interests that I cannot spend much time in collecting materials, or in using those which I have collected. Along with this I send a copy of the sermon preached at the closing services in our chapel & I have sent one to your son also. I hope our correspondence will not end here. I was at Niagara Falls in the summer of 1847 with my wife (alas! that I am still feeling the bereavement which her sudden death caused me nearly four years since) & if I should get so near you again while you live, I certainly should make you a visit. I have a little daughter, an only child of eleven who often wishes me to take her to Niagara. Thanking you once more for your letters

I am dear Sir--  
Most truly yours,  
E. E. Beardsley."

But to return to a point which I have left behind. There were no less than 15 families of Beardsleys, which In 1867 his researches into the beginnings of the Beardsley family in America had progressed far enough to warrant him



in publishing, in a pamphlet of thirty-two pages, his Sketch of William Beardsley. None realised its incompleteness better than he did, hence in the Preface he says:--"My apology for printing is, that individuals from different branches of the family, in various parts of the country, who had learned in some way that I possessed this genealogical information, have applied to me for it, and these applications have become so frequent of late, that I would save the trouble of repeating them, and oblige inquirers, by imparting at once all I know about our ancestor in this country."

In 1902 the Rev. Isaac Haight Beardsley<sup>10</sup> of Colorado did what Dr. E. E. Beardsley hoped someone would do. He published a Genealogical History of the Beardsley-lee Family in America. It is a volume of some four hundred and fifty pages, and shows an immense amount of work. Unfortunately it is not altogether reliable, and is too free in recording genealogical data, or better, just data, which is of no genealogical value. The author was "converted Aug. 22, 1851; 'sanctified wholly' Dec. 6 following." He entered the ministry of the Methodist Episcopal Church, and for a time was a Chaplain in the Civil War. The history of the Beardsley family in America has yet to be written. This is a task which awaits some interested and competent scion of the family.

Like so many of our English names there is great diversity in spelling. Sometimes it is Bardsley, sometimes it is Beardslee, but the generally accepted spelling is Beardsley. The will of the original settler is signed William Beardsly, and that might settle the matter, if only we were certain that that was the way he signed it. It is from the copy of the will as entered in the Stratford Town Records that we get that signature, and not from the original itself. As Dr. Beardsley says, "The scribe may be responsible for the spelling of the Testator here."

## CHAPTER VIII

But now turning from this digression into the field of genealogy, let us go on with our story. This year of 1855 was one of great moment to the parish and to its rector, because it was to witness the completion of the handsome new church on Elm Street. The rector gave notice to the Bishop that they would be ready for its consecration in

April. They were ready, as expected, and on Thursday, April 19th, 1855, it was consecrated by the Bishop of the Diocese, Bishop Brownell, the sermon being preached by Bishop Williams, the Assistant Bishop. This was said to be the last official act of Bishop Brownell outside of Hartford, where he lived. Infirmities necessitated the curtailment of his activities.

The entries in the Diary for this year of 1856 are largely routine, recording few events of importance. On June 10th he makes a note which shows that some things have not changed in the years that have passed. He had been in attendance at the annual Diocesan Convention. He records:--"In electing the Standing Comtee on the second day, which was about the first business transacted, the two last members were not chosen until several ballots had been taken. Just before the last ballot, a clergyman, Mr. R-- went round to several members and said 'don't vote for B.-- vote for W.-- Bp. Williams told a friend of mine, a clergyman--that he much preferred Mr. W.' I can hardly believe that the Bishop made any such remark--but why must we have in the Church, the same spirit that we have in the world?" There is nothing singular in the fact that it took several ballots to elect some of the members of the Standing Committee. It would have been worthy of remark if it had not taken several ballots. And as for bringing the Bishop in, no one would venture to do that who heard his reprimand of a speaker, who, on one occasion, sought to bolster his argument by quoting the Bishop as being in favor of the point he was making. Of course we do not know who the men were, thus alphabetically designated, but it is hardly likely that the Bishop was taking sides.

Among the letters written at this time was one to a "Brother clergyman," name not given. It is a frank expression of his opinion of the relation of Bishop Williams to Berkeley Divinity School, and of his belief that the theological department should have remained at Trinity College, a belief which would have few adherents to-day. But Dr. Beardsley had his own ideas and was forthright in his expression of them. If matters did not go as he would have them, he accepted the judgments of others, having made his position clear, and turned in to help. The letter is of interest as showing the feelings which divided men's minds on a most important matter.





"New Haven, March 2, 1857.

My Dear H.

I by no means wish to be regarded as a grumbler in the church, and if I know myself, I certainly am not. Born and reared in the Diocese of Connecticut, coming down in a direct line of descent from one of that little band of early & resolute churchmen who rallied around Dr Johnson in Stratford, I claim to have as much Diocesan pride as any imported Presbyter, and I challenge any one to show that he has taken a deeper interest in our educational Institutions. When my father offered me the advantages of a classical course I passed by Yale, and subjected him to additional expense (then much greater than it would be now) by going to Hartford. It was the church feature which drew me to Trinity, and I have been present at all its commencements since my graduation except on one occasion when sickness prevented. The number of students, to say the least, has diminished one third since I was a freshman, & that too--with all the helps and appliances of an increased endowment & an increased Faculty. The mistakes to which I referred begin far back & connect with more recent events. Who is a "sinner above all them that dwell at Jerusalem" I know not. Nor do I know how much the locating & the locality of the College have had to do with its prosperity.

As to the Theological School, it sprung from accident, rather than from any felt necessity. The appointment of a Prof<sup>r</sup> of Eccl. History was the beginning of that organized plan of Theological Instruction which the Trustees of the College afterwards adopted as an integral department, which the Convention by sundry resolutions approved of--& which was suddenly removed to Middletown without consulting the authority which had called it into existence or the body which had given it approbation. It may be in accordance with the practice of the Primitive church, that the Bishop should have his candidates about him & under his direction & supervision, but this might have been secured, if not at the Gen<sup>l</sup> Seminary--fact that it has always been difficult at least without a separate, corporate establishment. I do not suppose that the Berk. Div. School could be returned to Hartford without reviving

jealousies & bickerings which are fresh in the recollections of the older churchmen of the Diocese. I am the last man to lift a hand against the thing as it is--but I still believe the policy was a mistaken one & that, if we must have Theological instruction in Connecticut, it had better been given as originally designed. Yale & Princeton & Kenyon have their respective Theological Departments, and with due respect to your opinion--they do not tend to make these Institutions "repulsive to those not theologically inclined." I sincerely hope my predictions will fail, but I prophesy that the Asst<sup>t</sup> Bishop will find this school more & more irksome to him the longer he administers the Diocese. So much gratuitous instruction as is now given, cannot always be depended upon & appeals for aid to carry it on may interfere, as they have already interfered, with similar appeals for Trinity College.

But I agree with you that we must all do our duty, sustain the Bishops, the church & her institutions. Evils which adhere to the latter must be met in a manful & christian spirit & overcome, if possible.

Truly yours  
E. E. B."

We do not have the letter, if it was a letter, which occasioned this reply from Dr. Beardsley. However, we can infer much of its contents from his statements. We can infer that its author was an "imported Presbyter," that is, one not indigenous to Connecticut, and we can infer that some reference was made suggesting Dr. Beardsley's lack of Diocesan pride. That was an unfortunate slip, for it was the Diocese that was first and foremost in his mind. That was why he did not approve of the Bishop sharing too much of his time, which properly belonged to the Diocese, with the management and care of a Divinity School.

And he was somewhat contemptuous of the idea that to have a Theological Department in connection with the College would be "repulsive to those not theologically inclined." However, it is a fact that it has always been difficult to convince the uninformed that Trinity College is not a Divinity School. No doubt the name has something to do with that. It was originally called Washing-



ton College, but in 1845, the Trustees petitioned that it be changed to Trinity College, because "there are sundry other Colleges in the United States bearing the name of Washington College." In taking the name Trinity they had the field all to themselves, though, since, the number has increased to four. At that time there were three bearing the name Washington, now there are seven.

Good Friday, 1857, the ninth anniversary of his assuming charge of St. Thomas's Church, he records continued struggle, and continued but slow progress:

"Another revolving year has passed away, and I still continue in the charge of St. Thomas's church. Our growth, though slow is, we trust solid and secure, and with God's continual blessing we may hope not only to see Jerusalem prospering all our days, but to claim for ourselves the promise of the word--they shall prosper that love Thee. Much has been done in the past twelve months towards removing the floating obligations of the Parish--and our condition pecuniarily is far better than it was Good Friday a year ago. A few more struggles--a few more efforts of sacrifice and self denial will bring us into a state of comparative ease and relieve us from an interest debt which now weighs heavily upon the life of the Parish."

One needs only to remember what a venture of faith the organisation of this parish was to appreciate the satisfaction experienced at any evidence of progress. It had not yet passed out of the mists of uncertainty, but there were increasing signs of the clearing ahead, and every indication of the breaking dawn was justly an occasion for rejoicing.

Dr. Beardsley's study, partly because of its central location, but more particularly because of his prominence in Diocesan affairs, was the meeting place for many committees and personal conferences. On May 4th of this year a special committee of the Trustees of Trinity College met in his study, which was appointed "to initiate measures to raise for the college \$75,000, a sum which is needed to put it on an independent foundation and provide it with every requisite to a well established institution." And only a few days later a committee of the Trustees of the Episcopal Academy of Connecticut met in his study to confer with the newly-elected Principal, the

Rev. J. H. Babcock,<sup>1</sup> as to the conditions of his appointment and his acceptance of the same.

Speaking of Dr. Beardsley's study as being the meeting place of so many committees, and for so many conferences, one might almost call it the New Haven office of Bishop Williams, if one had the temerity to use that term in connection with him. Office suggests stenographers and the clatter of typewriters, and the general atmosphere of noisy activity, and it is difficult to associate all that with Bishop Williams.

Of course for many years Dr. Beardsley was the President of the Standing Committee, and it was only natural that his study should be their meeting place, whenever convenience so dictated. There was never any objection to that on the part of the members, for when the discussion of affairs of state was ended, there followed a discussion of another nature, which, with its accompaniment of high and witty converse, brought the meeting to a happy close.

In this connection it will not be out of place to quote a passage from a letter from Bishop Williams to Miss Beardsley after her father's death. Of course she wrote to him right away extending the hospitality of the house and the study as of old. And this was his beautiful response:--"It is such a comfort to me to think that I can still come as of long time past to what has been a real home to me in New Haven. It may be weak, or foolish, or what any one pleases to call it, but I cannot help feeling that I am nearer your dear father there than I am elsewhere: and as I sat in my own corner of the study, on Saturday evening, 'in the gloaming', I almost seemed to see him where I always saw him sitting in our long talks and conferences."

Dr. Beardsley was very punctilious in his attendance at the Commencements of Trinity College. He went in his official capacity as Trustee, and he went as an alumnus. Describing his presence there in 1857, he says:--"The day previous and Commencement day were both hot and few distinguished strangers from abroad were seen in the procession or on the stage. The exercises were quite good and the elocution of the young men better than I have heard for a long time. The Master's Oration was unsuitable to the place & to the occasion, and after being continued for nearly an hour was abruptly termi-





nated by the organ." There is a valuable suggestion there, only it is not always convenient to have an organ on hand.

This year of 1857, before it ran to its close, was most disastrous to the nation. Let us have the picture of it as he gives it in his Diary.

"October 12, 1857--Great derangement in the finances of the country, which had been coming on for nearly two months. The large expansion of the Banks, the increase of the credit system, the gambling in stocks and the immense outlay in unproductive railroads and the mismanagement and defalcations of their officers had brought things to a crisis and made it impossible for commercial men and private Bankers to meet their obligations. The first grand failure was that of the Ohio Life and Trust Company in the latter part of August. From week to week an increasing list of failures and suspensions followed, manufacturing establishments dismissed their hands and closed their doors--strong mercantile houses went down, and a perfect Panic prevailed in New York, Philadelphia and other large cities of the country. The Banks in Pennsylvania had suspended specie payments some time before and the Legislature of the state was convened to save their charters and pass some act to relieve them in their embarrassments. New York held out and boasted that her Banks would not suspend, but the trembling here and there to day indicated that she must bend before the tempest--a combination of depositors having forced several of them to shut their doors and declare their inability to meet the demands upon them in specie. The excitement is great and the run upon Banks & Banking Houses incessant."

And then on October 14th the entry is--

"All the Banks in New York city suspended specie payments to day and sent a delegation to Albany to ask the Governor to call an extra session of the Legislature to take some action for their relief similar to that which had been adopted in Pennsylvania. Boston Hartford and other places in New England followed the example of New York city as soon as the news had reached them by Telegraph. 'Little Rhody had caved in when Philadelphia

suspended."

As regards the action here in New Haven this is the entry for October 15th--

"At a meeting of the officers of the Banks in New Haven, held on the evening of the 15th, it was resolved to be inexpedient in consequence of the suspensions in New York & elsewhere, and in view of the business wants of the community to continue specie payments for the present."

This has little significance, perhaps, in the story of Dr. Beardsley's life, but it is a glimpse, as he records it, into a situation which was fraught with serious consequences, and made the year 1857 one not soon to be forgotten. It does have this interest, however, as bearing on our story. In 1859, while the shadows of this panic were still heavy, Dr. Beardsley and his people took definite steps to remove the substantial debt incurred in building their new church. To undertake that task at that particular time speaks volumes for the faith and courage of the people, but especially for their leader.

## CHAPTER IX

On November 3rd of this year he went to Stratford to participate in the laying of the corner stone for a new edifice for Christ Church. Always the church at Stratford awakened his historic sense, and in the entry for this day there is a brief but interesting reference to its history.

"Stratford is the mother of all the Episcopal churches in Connecticut, having erected the first Episcopal house of worship in the colony. That was a small wooden edifice 40 by 30, and was succeeded by the present structure which has stood upwards of a century and is therefore rich in historical associations. When Dr Johnson began his ministry in 1723 there were but eighty families belonging to the Church of England in the whole province, thirty of whom were connected with the Mission at Stratford. But thirteen years afterwards, when an accurate enumeration was made, it appeared that there were '700 Episcopal families in Connecticut.' The new church is to be built of wood in the Gothic style after designs prepared by Mr Henry Dudley who was the architect of St Thomas church



of which I am the Rector."

It will be recalled that early in his ministry Dr. Beardsley had been urgently invited by Dr. Croswell, rector of Trinity Church, to become his assistant, an invitation which he did not see his way to accept. But for ten years now he and Dr. Croswell had been working in adjoining parishes, if parishes can be said to join which have no lines of demarcation, but merge into one another, and for Dr. Croswell he had the highest regard. This was the entry in his Diary for Saturday morning, March 13th, 1858.

"The Rev<sup>d</sup> Dr Croswell for more than forty three years the esteemed and devoted Rector of Trinity church in this city died at 10 o.c. He had been confined to his house about a week by illness, the nature of which from day to day foretold the approach of dissolution. The death of no one in this city could make a greater vacancy. He has walked its streets and threaded its lanes in the rounds of pastoral duty so long that all were ready to rise up and do him reverence. We shall miss him, the high & the low, the rich and the poor, the old and the young--who can tell how much? We feel as if one of the large and familiar shade trees of the place that for years had towered aloft and overhung us all, had fallen prostrate to the earth. God's name be blessed for the long life and usefulness of his servant. May his mantle fall upon a worthy successor."

That was a fine tribute, written not necessarily for the public eye, but in the pages of a private journal, as the sincere expression of the feeling which the younger man had for the older man. There was a difference between them of about thirty years. The Diary gives an account of the funeral which we may preserve here.

"Tuesday March 16. The funeral of Rev<sup>d</sup> Dr Croswell was attended from Trinity church to day at  $\frac{1}{2}$  past 2 o.c. P.M. Forty eight of his brethren in the ministry were present. Bishop Williams preached the sermon from the text--"I have fought a good fight, I have finished my course, I have kept the faith." Bishop Southgate<sup>1</sup> Rector of the Church of the Advent in Boston and successor to the late Rev. W<sup>m</sup> Croswell, D.D.,<sup>2</sup> son of the Rev. H. Croswell was also present and took a

part in the solemn services. The church was crowded in every part, and hundreds went away unable to gain admittance.... He has passed away and let us who survive cherish the remembrance of his eminent wisdom, his ripe experience, his varied accomplishments of mind and character, and his shining walk and example."

On November 3rd, 1857, we saw Dr. Beardsley attending the laying of the corner stone of the new church in Stratford. Now on July 29th, 1858, he is there again, and this time for the consecration of the church, and in the official capacity as preacher. The Bishop had given him short notice, and, as he says, "I had crowded my mind to make the preparation." He preached from the text Psalm lxxii, 16. "There shall be an handful of corn in the earth upon the top of the mountains; The fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." Of course this gave him the opportunity, which he improved, "to speak of the early planting of the Church in Connecticut--the toils and struggles of the early churchmen, and the progress and growth of Episcopacy." The sermon was printed in pamphlet form and later included in the volume of Addresses and Discourses, which he was putting through the press at the time of his death.

The entry for August 5th was one of great moment in the light of later events. "This afternoon it was telegraphed to New York from Trinity Bay that the Atlantic Cable had been successfully laid and that Europe and America were thus joined. Some were at first sceptical as to the truth of the report, but it was subsequently confirmed and the whole country was soon in a state of expectation for the Queen's message to Pres. Buchanan which, it was previously announced, should be the first dispatch over the cable. It was said that several days would be required by the electricians to perfect the instruments. But on August 17th the entry is:--"Grand celebration in New Haven in honor of the success of the Submarine Telegraph--the dispatch of the Queen and the answer of Pres. Buchanan having been received and transmitted. Dwellings, stores and public buildings illuminated--a display of fire works upon the public square--the whole preceded by the ringing of bells and the firing of canons." And such is the story of one of the greatest accomplishments of the age.





The first message over the Cable was from the British to the American Directors, and was as follows:--

"Europe and America are united by Telegraph. 'Glory to God in the highest; on earth peace, and good will towards men.'"

Then followed the Queen's message:--

"To the Honorable the President of the United States:

Her Majesty desires to congratulate the President upon the successful completion of this great international work, in which the Queen has taken the deepest interest.

The Queen is convinced that the President will join with her in fervently hoping that the electrical cable which now connects Great Britain with the United States, will prove an additional link between the nations, whose friendship is founded upon their common interest and reciprocal esteem.

The Queen has much pleasure in thus communicating with the President, and renewing to him her wishes for the prosperity of the United States."

The President's reply:--

"Washington City, Aug. 16, 1858

To her Majesty, Victoria,  
Queen of Great Britain:

The President cordially reciprocates the congratulations of her Majesty, the Queen, on the success of the great international enterprise accomplished by the science, skill and indomitable energy of the two countries.

It is a triumph more glorious, because far more useful to mankind, than was ever won by conqueror on the field of battle.

May the Atlantic Telegraph, under the blessing of heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument destined by divine Providence to diffuse religion, civilization, liberty and law throughout the world.

In this view, will not all nations of Christendom spontaneously unite in

the declaration that it shall be forever neutral, and that its communications shall be held sacred in passing to their places of destination, even in the midst of hostilities.

James Buchanan"

On December 7th, 1858, Dr. Beardsley wrote a beautiful letter to a young man seeking to enter the ministry. He writes as "your friend and Pastor." It was called out by the fact that a layman who had been asked to sign his certificate of character demurred. And that raised questions in Dr. Beardsley's mind. And in the fine spirit of a father guiding his son he put those questions to the young man, accompanying them with true godly counsel. We do not know who the young man was, as only initials are used, but if our guess is right the young man went on into the ministry of the Church, and was an honor to it and a pride to his Pastor.

The clergy of those days, in a reasonable radius, exchanged frequently, though the means of transportation were somewhat limited as compared with what they are now. The reason for that was, probably, because the sermon was a more serious matter, carefully prepared, and if good for home consumption then good for consumption elsewhere. The record shows Dr. Beardsley freely exchanging with his brethren, and sometimes with interesting results. On one occasion he found the church at Stratford so cold that it was necessary for him to officiate in an overcoat. That is suggestive as to the type of surplice those older men used. It might be called the over-all type, voluminous and loose, easily adjusted, easily removed, requiring no cassock, though a cassock might be used, even as an overcoat. It simplified the matter of luggage, for unless the exchanging minister was abnormally tall or abnormally short height was the only measurement that needed to be considered. All he had to do was to go to the vestry room and take the surplice hanging there. An inch or two up or down made little difference. Rotundity presented no problem.

At the Diocesan Convention of 1859, Dr. Beardsley was elected to the Standing Committee of the Diocese. He continued a member of the Committee until his death in 1891. He was its President from 1873 to 1891.

A lively discussion sprang up over a



proposed amendment to the Constitution that "the Standing Committee shall consist of 3 Clergymen and 2 Laymen." From the very first, with the exception of a year or two, the Diocese had placed only clergymen on its Standing Committee. In this discussion, Dr. Beardsley says that the "laymen were the chief debaters, and would have rejected the proposition without the vote of the clergy." This proposed change in the Constitution comes to the surface periodically, but thus far has met with defeat. There seems to be a certain pride among many in this tradition which is now, with one exception, peculiar to the Diocese of Connecticut.

As we have seen, Dr. Beardsley was greatly interested in the beginnings of his family in this country, and not only that, in its English source, and in the spelling of the name, as to which there was so much variation. In the spring of 1859 he wrote a letter, a portion of which only is here reproduced, bearing on this matter.

Rev<sup>d</sup> J. Beardsley  
Liverpool, England.

Rev<sup>d</sup> & Dear Sir

Though a stranger to you I am in the same sacred office, being a clergyman of the Prot. Epis. Church in this country and therefore I venture to address you. An English correspondent of one of our Church periodicals, in noticing favorably your recent publication, writes your name "Bardsley". I infer that our names were once, if they are not now, the same and that far back in history, there is a point where the lines of our genealogy meet. My ancestor emigrated to this country more than two centuries ago.... Within the last few years I have been making some researches into the family history. These researches were commenced with a view of ascertaining the religious faith of my forefathers,--but other points of interest have arisen as I proceeded,--one of which is to ascertain the "county or town in England from whence the original settler at Stratford came.".... It might aid in settling the question, if I knew where in England the patronymic "Beardsley", is now most numerous found. Would it be too much to ask you to communicate to me any information which you may have on the subject?... Hoping you will excuse the liberty I have taken

in addressing you & asking a reply at yr leisure--I am very truly yr frd & Brother

E. E. Beardsley

To that letter came an answer which is given here in part.

"2 Mount Vernon Green  
Edge Hill  
Liverpool  
May 20<sup>th</sup> 1859

Rev and dear Sir

I desire very earnestly to apologize for not sooner replying to your very kind letter; before doing so I was anxious to see my brothers who are both ministers of the Church of England, and much better acquainted with our family pedigree than I am. My eldest brother (James) who is well informed on the subject and has visited most parts of England says that there can be no doubt that "Bardsley" and "Beardsley" are the same name, and that for the most part it prevails in and about Manchester: the name is almost unknown in England except in Lancashire.... I was I assure you deeply interested with your letter; such communications from those who are strangers in the flesh enable us to realize something of the Communion of Saints: pardon therefore my concluding this letter with an earnest prayer that as we are ministers of the everlasting Gospel in connection with a pure branch of Christ's Holy Catholic Church, the Great Shepherd will bless and prosper us in our important work.

I remain  
My dear Sir  
very truly yrs  
Joseph Beardsley

The Rev. E. E. Beardsley D.D."

We have seen Dr. Beardsley's interest in Trinity College from the very first, when he entered as a Freshman shortly after its founding. That interest never abated. He was always thinking of its welfare. The financial situation was always a source of anxiety. The letter which follows bears on that situation. It is addressed to Thomas Belknap, Treasurer of the College from 1836 to 1867. Hartford people might think that it was somewhat gratuitous advice as coming from





a New Haven man, but Trinity College was located in Hartford, and whatever benefit might come from its location that benefit would accrue to Hartford and its people.

"New Haven July 11, 1859.

Thos Belknap, Esq., Hartford.

Dear Sir.

I send to your care my check, payable to the order of Rev<sup>d</sup> T. R. Pynchon, on the Mechanics Bank of this city for Two Hundred Dollars. It is the cheerful contribution, in equal sums, of two of my classmates both residing out of New England to the Fund for increasing the Library of Trin: Coll: of which Prof. Pynchon is the Treasurer. Please hold the check subject to his call.

In transmitting this amount, I am reminded of the whole subject of the financial condition of the College. It seems to me that we have reached an important point in our history. The circular addressed a month ago by the Bishop to the Churchmen of Connecticut, intimates that if the present necessities of the College are met and the debts discharged--another such appeal will be unnecessary,--for its endowment and the rise in value of its estate will then be sufficient for the growing wants of a growing institution. I believe this; but I am persuaded that little can be accomplished in answer to the circular till the Churchmen of Hartford have first taken an earnest hold of this matter. If you could raise now in your city--say \$20 or 25,000 for the College,--the moral effect upon its friends and graduates elsewhere would be immense. It would show that you meant indeed, to foster and perpetuate an Institution which the Hartford churchmen of a preceding generation established and endowed at great cost and sacrifice. The sons should not prove unworthy of their sires. One of your rich men might give half the amount named and not probably feel it as much as they did who with small donations yet large faith begun the work. Pray wake up your liberal citizens to the importance of a strong lift to the College now. See what they are doing for the University of the South! Bp. Elliott<sup>3</sup> of Georgia in his recent address to his Conven-

tion states that he raised for it, in two months--in New Orleans alone--a quarter of a million of dollars, and such is the enthusiasm for the project which pervades the whole Southwest that he thinks three millions can be obtained in the ten Dioceses for the endowment of the Institution.

I do not see but that we must forfeit some of our present subscriptions unless we fulfill the conditions on which they were rec<sup>d</sup>. A liberal gift may come too late to do the most good if it comes while the donor is in his grave.

You will excuse me, if I have written too earnestly on this subject. As a friend of the College, an Alumnus and a Trustee, I could not resist the opportunity to make the suggestion contained in my letter--and whether you act upon it or not--believe me

Very truly yours  
E. E. Beardsley."

Probably only a reference to the Treasurer's books would show whether anything came from this suggestion, but whether it did or not, Dr. Beardsley was forthright in the expression of his mind as to the duty of the people of Hartford who were most concerned in the success of the college.

#### CHAPTER X

Except on the two occasions when he went abroad Dr. Beardsley never took extensive vacations. He disliked to be absent from his parish for any length of time. But in this August of 1859, accompanied by his daughter, he made a trip to Niagara Falls, and from there on to Montreal by steamer, where he visited the places of interest. He preached in St. George's Church in the evening, and on the following morning, August 15th, he started back home, stopping for a few days at Saratoga.

Here he attended the service, hearing a sermon on the text, "and to the poor the Gospel is preached," which concluded with an appeal to the strangers and visitors present "for aid to enlarge the church that this unfortunate class of people might not as now for three months of the year be shut out from the house of God." "It was difficult to see the exact bearing of the text & the argument upon the merits of the appeal." He at-



tended the services in the afternoon and evening, and he thought that the poor might have found room enough at either of these services. He returned home after an absence of four weeks, "the longest absence," he says, "at any one time since my residence in New Haven."

These were the days when the art of gas illumination of public buildings was not quite perfected, and in his own church he had experienced some annoying difficulties. When, therefore, one Sunday evening he was at St. Paul's Church, and the lights went out, total darkness ensuing so that the services had to be discontinued, he was thoroughly sympathetic with the discomfort of the rector. But there was an amusing feature to this episode, for the text of the sermon was:--"And every one that doeth evil hateth the light neither cometh to the light, lest his deeds should be re-proved." It is not recorded who the preacher was, but presumably it was Dr. Littlejohn,<sup>1</sup> afterwards the Bishop of Long Island. Certainly the text would have no immediate application to him.

For Good Friday, April 6th, 1860, we have the following entry:--

"This closes another year of my ministry in St. Thomas Church. It has been marked by no signal or extraordinary events nor has any large increase been made to the Communion or to the Parish.

God has blessed me with health and enabled me, I hope, to serve him with some degree of acceptance. May he give me more of his Spirit that I may reach the hearts of my people and grow myself in grace and knowledge while I seek to make them wise unto salvation."

The Diocesan Convention was held in St. James's Church, New London, June 12th and 13th. Dr. Beardsley preached the sermon from the text, Ezra v. 11. "We are the servants of the God of heaven and earth; and build the house that was builded these many years ago." Twenty years before, when he was Principal of the Episcopal Academy, he had preached the Convention sermon in New Haven. It had long been the custom to have a sermon at the opening of the Convention, but in 1904 it was voted that "the Bishop of the Diocese be respectfully requested to make hereafter no

provision for a Sermon at the opening service, but to deliver in place thereof, if it shall seem to him convenient, his Annual Address, or such parts of it as he may see fit to present at that time." And that has been the order ever since.

In fulfilment of his duties as Trustee of Trinity College he was in Hartford on August 15th of this year to take part in the election of a new President of Trinity College. The choice fell on the Rev. Dr. Arthur Cleveland Coxe<sup>2</sup> of Baltimore, not unknown in Hartford, as he had been the rector of St. John's Church there. It was Dr. Beardsley's judgment that he would decline the appointment. And he did.

Another election was held on December 18th, and Prof. Samuel Eliot<sup>3</sup> was chosen by "a bare majority, thus reversing the history and traditions of the College by placing a Layman in a post hitherto occupied by a Bishop or a Presbyter." To the Bishop of the Diocese Dr. Beardsley wrote the following letter--

"New Haven January 10, 1861.

My Dear Bishop.--

Although I opposed the election of Prof<sup>r</sup> Eliot to the Presidency of Trin: Coll: it ought to be known that I rested my opposition upon no personal grounds. As an alumnus and a Presbyter of this Diocese, I could not bring myself to feel that it was best to reverse the history and traditions of the College as well as of the Church in Connecticut by appointing a Layman to the position hitherto held by a Bishop or a clergyman. But the majority of the Trustees present at the last meeting took a different view of the matter and changed our practice.

And now, if Prof<sup>r</sup> Eliot accepts the Presidency, as I trust he will, I am the very last member of the Board to refuse him my cordial co-operation & support in all his zealous and just efforts to promote the real prosperity of the Institution and thus to further the ends of Christian education in the church. You are at liberty to use this note as you think proper.

E. E. Beardsley"

Professor Eliot was the sixth President





of the College, and his term of office went from December 18th, 1860 to June 29th, 1864. He is the only layman who has ever served in that capacity. This was quite characteristic of Dr. Beardsley. He had definite ideas as to the wisdom of this, and frankly expressed them, but when the contest was over and he was on the losing side, the only thing that mattered then was the welfare of the college.

This year 1861 was a year of tremendous significance to the nation. In April of that year began the bitter conflict between the North and the South. The war does not assume a large place in his Diary. He records that September 26th, 1861, was a National Fast day, appointed by the President of the United States on the recommendation of both houses of Congress, "in view of the deplorable state of the country and the existence of civil war." There was a service in St. Thomas's Church and he preached from the text, Joshua xxiii, 11: "Take good heed therefore unto yourselves, that ye love the Lord your God."

As all of the manuscript sermons of Dr. Beardsley were destroyed soon after his death, we are not able to turn back to that sermon and read what he said. From the text, however, one may infer that the sermon would not be wholly satisfactory to the more radical members of his congregation. But apparently it was satisfactory to the bulk of his congregation. He never drove people away, and he did gather in a number, who, because of the virulent preaching in their own churches sought the atmosphere of St. Thomas's which was more to their liking.

And this suggests something as to the character of his preaching in general. It was not topical, suggested by the political happenings of the week, or the month, but it had strictly to do with the spiritual welfare of his people. He was the pastor with a message of help. He never sought to shape affairs of State, feeling quite properly that the men in the pews knew more about them than he did. Of course we understand the difference of opinion regarding this point. But after all, that preacher will be the most effective in the long run who maintains a proper sense of proportion. As was the case with the older preachers, Dr. Beardsley adhered rather closely to biblical and religious subjects, though he never hesitated to speak upon some live issue of the moment,

which had its religious implications. And he was apt to seize with avidity upon any historical anniversary of a local or semi-local interest.

To him personally the year 1861 brought nothing of any great moment. Events were happening which presaged deep anxiety in the nation. The war was progressing, but for those days was far away, and little likely to disturb the course of life in the North. The Diary closes the year with a letter which tells its own succulent story. It was to Dr. William Cooper Mead,<sup>4</sup> a fellow-member of the Standing Committee.

"New Haven, December 31, 1861

My Dear Doctor:

I have allowed too many days to pass without thanking you for the very acceptable package which reached us in season for Christmas. We have many excellent things in New Haven in the way of provender for man; rich beef, fat mutton, fine poultry and fair pork--but as to sea food of surpassing deliciousness and flavor, commend me to the Norwalk bivalves. Benedictions on the place where they grow, and health and happiness to the man who does not 'eat the fat and drink the sweet'--without remembering to 'send portions' to his friends for whom no such good thing 'is prepared'.

With the compliments of the season,

I am as ever  
Most faithfully yours  
E. E. Beardsley"

Rev<sup>d</sup> Dr Mead, Norwalk.

What particular form of bivalves those were which were taken from the sea at Norwalk the record does not disclose, but they were of "surpassing deliciousness and flavor," and added greatly to the Christmas dinner. One might guess the oyster and be not far astray.

In August of 1862 there was an anniversary in Maine which appealed to him but which he could not attend. The following letter is of sufficient interest to find a place here.

"New Haven, August 26, 1862

Rev<sup>d</sup> & Dear Sir:

My engagements will not allow me



of "I told you so," though his loyalty to the college precludes any thought of his feeling satisfaction at the failure of plans which he had opposed. The letter was addressed to Dr. Gallaudet, a pioneer in church work among deaf-mutes.

"New Haven December 11, 1862

Rev. Tho<sup>s</sup> Gallaudet, D.D.<sup>10</sup>  
New York,

My Dear Sir:

I have had no conference with the Trustees, resident in this city; but I am in no situation myself to subscribe to the endowment of Trinity College. I need not go into my private affairs for the reasons,--but I am somewhat surprised to be appealed to for a subscription with a view of operating upon the citizens of Hartford.

When the last President was chosen, his election was urged by Mr. Parker<sup>11</sup> of Boston and some of the Hartford Trustees on financial grounds. I opposed, and finally said that, if the election was consummated 'I hoped we should have the chest of gold rolled out before our eyes and the College relieved from embarrassment.' Now, it seems, Boston waits for Hartford, and Hartford waits for the Trustees. The latter place is prosperous in consequence of the Rebellion, while New Haven is prostrated. If the Churchmen of that city where the College is located, will not, in this crisis, take an earnest hold of the matter, it will hardly be a sufficient excuse for them that the poor clergymen, who happen to be Trustees, did not first lead off with subscriptions. I do not say these things to discourage you, and I forbear to mention other things which are in my mind. I am anxious that you should be successful in your effort and nothing would grieve me more than to see the doors of the College closed--but the Rebellion has taken so much from me, that I have nothing to give by way of preventing such a disaster.

Hoping with you that we may soon rejoice over the brightening prospects of the Institution.

I am as ever

Very truly your friend & Brother  
E. E. Beardsley"

Dr. Beardsley could not get away from the thought that the Church people of Hartford were lax in their duty to the College. His reference to losses through the "Rebellion" was not just an excuse for his not giving. He did have losses occasioned by the war. He had certain investments in the South, and among his papers was a fat wallet which looked extremely interesting, until one realised that a few thousand dollars, more or less, were of value only as there was something back of the figures. Confederate money would not pay subscriptions to endowment funds, or meet any other bills.

The Diary contains numerous entries reminiscent of old friends and acquaintances. On October 13, 1863, he writes--

"Received a call from Bishop Bayley<sup>12</sup> of Newark, N. J. (Roman Catholic) but not finding me in I returned his call at C. M. Ingersoll Esq<sup>s</sup> where I chatted with him an hour and took a cup of tea. He graduated at Trinity College in the same class with Bishop Williams (1835), had been a private pupil of mine after his dismissal from Amherst College, and afterwards, when I was a Tutor in Trinity he roomed in the section of which I had immediate charge and my intercourse with him was frequent and friendly. Upon his graduation he turned his attention to the ministry of the Episcopal church, studied Theology with Dr Jarvis at Middletown, and in due time was ordained Deacon in Christ Church, Hartford, by Bishop Brownell. Subsequently he went to Europe, and before his return to this country, he renounced the faith of his fathers, gave in his allegiance to the church of Rome and was re-ordained. For this act his grandfather disinherited him unless he re-canted--and he contested the Will in the higher courts of New York--but finally lost his case and with it a large property. All this time he was the private secretary & chaplain of Archbishop Hughes, N. Y., and probably through his influence with the Pope and Cardinals at Rome, and by way of rewarding him for preferring his new faith to an ancestral inheritance, he was appointed and consecrated to the See of Newark, N. J. I believe he is the first native American, educated in the Episcopal church, who has been elevated to this higher position in the Roman hierarchy.





He is now as he was in his youth, a genial companionable man, and seems to take pleasure in remembering and being remembered by his old Protestant friends."

## CHAPTER XI

It is worthy of note that both in his Diary and his correspondence Dr. Beardsley invariably wrote in a kindly and helpful spirit. That was why so many, particularly of the younger men, wrote to him for counsel. Some very wholesome advice was given to the Rev. Thomas B. Wells,<sup>1</sup> recently ordained, who had written to him, "recurring with satisfaction to the suggestions of his Examiners." He says in part:--"You have probably learned by this time, that if it be not right to exalt the Church above its Divine Head, it is not wise to let it down to the level of a mere human institution, to be accommodated to the caprices and theories of those who change with the times or with the currents of popular favor. Extremes are not good any where--certainly not in the church. A direct purpose to serve the Lord in the vocation whereunto we are called--a careful culture of godliness in ourselves and among the people of our charge--a disposition to be governed by the Rubric of common sense as well as by the written Rubrics,--the avoidance of theories inconsistent with the sacred ministry--these--other things being equal, have never failed to command the Divine blessing." He practiced what he preached, for he was always a strict observer of the Rubrics in the Prayer Book, but above all he observed that unwritten Rubric, the Rubric of common sense. And as a result his rectorship through all those forty-three years was undisturbed by those inconsequential troubles which only needed a little of the oil of wisdom and patience to smooth them away.

And now follows a letter giving advice of a different nature. In his congregation worshipped the Rev. Alonzo G. Shears<sup>2</sup> with his boys of the Suburban School, located on Dixwell Avenue. When Dr. Beardsley was without assistance, particularly in administering the Communion, he repeatedly records in his Diary that Dr. Shears rendered such assistance. The latter consulted him regarding some book of instruction which he was preparing. The following letter shows the delicate and tactful way in which he gave his advice.

"New Haven, Conn., Nov. 16, 1863

My Dear Sir:

The manuscript which you read to me several evenings since, with some pruning, would, in my judgment, make an instructive & profitable book for parents & children. You know my taste, in such matters is rather severe, and I eschew verbiage and repetitions. In looking over the pages carefully, your own discernment will tell you where the lima labor of Horace should be applied.

No infant of two years old & under can be held up as an example, and hence the memoir of the younger child by itself would be unsuitable for publication, but taken in connexion with the other & as a matter of curiosity it might be admitted.

While we have books without number of a miscellaneous character, we have quite too few intended for the religious instruction of children & the encouragement of Christian parents. Probably one great reason of this is to be found in the fact that Publishers generally look more to the money profit of the volumes they issue than to their moral and religious teaching. I should hardly dare to encourage you with a remunerative sale of the little work, if the manuscript is printed--but in another way & as the Rector & Proprietor of a thorough Home School it might possibly serve you a good purpose.

I remain  
Very truly yours  
E. E. Beardsley

Rev. A. G. Shears, M.A., M.D.  
Dixwell avenue."

The little book was apparently never published, due, perhaps, to Dr. Beardsley's carefully critical letter, which was as kindly in tone as helpful in its suggestions.

The year 1864 opened pleasantly for him. The entry for January 1st is; "Was surprised to find this morning on my breakfast plate as a gift from a portion of my parishioners the sum of four hundred (400) Dollars. A very acceptable token of their regard." And it was such token. His people were quite apt to do that sort of thing.



While the work in his parish was quite enough to keep him busy, yet he was ever a student of the history of the Episcopal Church in Connecticut, and ever fond of writing. And so we are not surprised at the entry for January 31st:--"I delivered the first of a series of Discourses on 'the Early History of the Episcopal Church in Connecticut,' a series which I have been meditating for a long time."

At intervals of a month he continued to give these lectures, and in due time, of course, they were published, ultimately in two volumes under the title:--History of the Episcopal Church in Connecticut. The first volume appeared in 1865, but it was not until 1869 that the second volume was published. In the Preface to the first volume he says:--"The materials for another volume, bringing the history down to the death of Bishop Brownell, are partly gathered; but the cares of a parish press upon me so much that an immediate use of them is not promised."

The first volume he dedicated to Bishop Williams "In token of private gratitude, personal friendship, and a Presbyterian's dutiful respect." And from the Bishop in answer to that came this charming letter:--

"My dear Dr"

I am sure nothing could be better, or kinder than your words. The dedication of your book I do really esteem the greatest personal compliment I ever had; and I assure you I feel it most sensibly, and thank you for it most heartily. It is most truly kind in your.

I am better, but weak; am afraid I can't get out much till spring. But when I can I mean to run down to see you.

With kind regards to the family

I am ever  
most affct yrs  
J. Williams

Nov. 7th 1865."

The second volume was dedicated to Bishop Williams, "a worthy successor of Seabury, Jarvis, and Brownell, with renewed gratitude for his interest in the work."

The book was well received, favorable

notices appeared in most of the influential Church periodicals, and in many of the more important newspapers. From individuals came letters rich in praise of the scope and value of the work, of its painstaking gathering and marshalling of the facts. Dr. Beardsley had it in mind to send a copy of the book to certain persons in England, but his modesty held him back until he had consulted the Bishop. The following letter promptly settled the matter.

"Feb. 5th 1866.

My dear Dr.

Certainly you ought to send to the Ven. Society, and to Anderson. Those together with the copy to y<sup>r</sup> namesake will make three. Then let me suggest to you to send one in your own name to the Bp. of Oxford, and another to the Bp. of London once our Diocesan. Nothing could be more proper.

As to the periodical, I feel at a loss whether to say the Christian Remembrancer, or the Colonial Ch. Chronicle. The latter is a frigate only; the former a man of war, as you know. On the whole I should say the former: for tho' its circulation is not so great, it goes to a rather different class.

Thank you for your kindness about the copy. I am so pleased with the uncut copy that I cannot imagine any thing better. I have now read it for the third time, and like it better each time. You went beyond yourself when you wrote that book.

And now, if you will go on, I will put all my materials for Bp. Brownell's Memoir into y<sup>r</sup> hands. And I have a good deal: and will help you all I can. Do take it. It will be oh! such a relief to me that I will do anything to aid you in it. Come now, finish the work.

ever affct yrs  
J. Williams."

Presumably he did put the material into Dr. Beardsley's hands, and while there was no separate Memoir of Bishop Brownell, yet much of that material went into the second volume of the History. At all events, the autobiography of Bishop Brownell, which had been written at the request of Bishop Williams,





appears there in full.<sup>3</sup> That volume brings the story down to the death of Bishop Brownell in 1865.

Encouraged by Bishop Williams, he sent a copy of his book to the Bishop of London, the Rt. Rev. Archibald Campbell Tait, to the Bishop of Oxford, the Rt. Rev. Samuel Wilberforce, and to the Rev. James S. M. Anderson. There was a reason for this selection. When Connecticut was a colony of England it was under the jurisdiction of the Bishop of London, as there was no Bishop of Connecticut.

As for the Bishop of Oxford, Dr. Beardsley in his letter of presentation says:--"Some years ago you wrote and published a History of the American Church," which was re-printed in this country and favorably received. I take pleasure in sending you a copy of my work which is occupied with a portion only of the field that you outlined. One who has cultivated an acquaintance with us by his pen may be interested to know more of the struggles and progress of the church in a Colony which afterwards became the primal Diocese of our land."

The Rev. Mr. Anderson had written The History of the Church of England in the Colonies, Dr. Beardsley in sending a copy of his book says:--"Your charming volumes on the History of the Colonial Church have been of so much service to me in my researches that I cannot deny myself the pleasure of sending you a copy of my work recently printed in this country. If you do me the honor to read it you will occasionally recognize the traces of your pen even where special credit is not given in a foot-note."

Regarding the second volume of this work the following letter is of interest.

"New Haven 31 May 1866

My dear Sir,

I have read a second time your "history of the Episcopal Church in Conn<sup>t</sup>," and am more and more impressed with the importance of a second volume, bringing the history down to the death of Bishop Brownell.--I believe the cause of the Church, not only in this Diocese but elsewhere, will be much promoted by such history, and as an encouragement towards its cost,

I shall most cheerfully (as in the case of the first vol.) take ten copies and pay \$100.

Please to preserve this as binding on my successors if I should be taken away before the work is published.

Yours very truly  
Jos. E. Sheffield.<sup>4</sup>

Rev<sup>d</sup> Doct<sup>r</sup> Beardsley  
Elm Street."

How characteristic that was of Mr. Sheffield, a man of splendid generosity, and a good friend to Dr. Beardsley: He it was who did so much for Yale College, and whose name is honored and perpetuated in Sheffield Scientific School."

But let us pick up the thread of our story again which was for the moment dropped to write about the advent of the History. Dr. Beardsley had friends which were wont to remember him most pleasantly. We almost had a taste of those succulent bivalves from Norwalk which came one Christmas. And now here is a letter which tells its own sweet story, which is gladly introduced, if only to preserve the memory of one, who, before his removal to New York, had been a devoted and helpful parishioner.

"New Haven Conn.  
April 11th, 1864

John E. Wylie Esq.  
New York.

My Dear Sir:

Just as we were about seating ourselves at the breakfast table this morning a carman introduced into my yard two barrels of Sugar and Flour each and a half chest of Tea. I could think of no friend in New York so likely to have a hand in this business as yourself, and an hour later my suspicions were confirmed, when I took from the Post Office your letter of the 9th inst. It was very kind in you to do this, and pray receive my cordial thanks for your most acceptable present. Its money value in these times is by no means inconsiderable--but I value it a thousand fold more as being the remembrance of a former parishioner, with whom I counselled largely in the erection of St. Thomas's Church and whose part in that work will not



be forgotten so long as the records of its history are preserved.

May God reward you for all your acts of generosity and bless you and your family with his choicest benedictions.

Be good enough to remember me kindly to Mrs. Wylie and to 'the olive branches round about thy table', and believe me

Most sincerely yours  
E. E. Beardsley"

Mr. Wylie was a member of the Vestry from 1849 to 1860, and Treasurer of the parish from 1853 to 1859.

On June 29th of this year he attended the annual meeting of the Trustees of Trinity College, at which the resignation of the President was accepted. "His administration has proved a failure," he records, "and those who were instrumental in placing him in the position were quite willing to confess their mistake and to fall back upon the system which I had most strenuously advocated--that of putting the Institution into the hands of a scholarly & judicious Presbyterian, who shall conduct it on the principles of common sense and old-fashioned Connecticut Churchmanship." It will be remembered that his opposition to Dr. Eliot was not on any personal grounds, but on the ground that he did not approve of placing a layman at the head of the College. His administration was not necessarily a failure, however, because he was a layman. It might have been a failure if he had been a Bishop or a Presbyterian.

There came to him "a Declaration" signed by nearly all the Bishops of the Protestant Episcopal Church in the United States, and calling for the signatures of clergymen, "expressing sympathy with the Church of England in her struggle to check neologising tendencies and affirming 'the inspiration and Divine authority of the whole Canonical Scriptures, as not only containing but being the word of God, and further teaching, in the words of our blessed Lord, that the punishment of the cursed equally with the life of the righteous is everlasting.'"

"I am not perfectly clear," he says, "that this is the wisest way to support what the English Church in common with

our own and the whole Catholic Church maintains. It may be a precedent fraught with dangerous consequences, but the doctrine of the 'Declaration' I fully accept. On reflection, therefore, with some misgivings as to its being 'our bounden duty to the Church of England and Ireland, and to the souls of men'--to express sympathy and put forth a dogmatic decree in this form, I sent my subscription as follows:--

July 16th, 1864.

I fully subscribe to the Doctrinal view of the Bishops' 'Declaration' as printed in the issue of the Church Journal 6th inst.

E. E. Beardsley  
Rector of St. Thomas Church  
New Haven  
Diocese of Connecticut."

Whatever results may have been achieved by this 'Declaration', Dr. Beardsley with some questioning of mind, but with a conscientious regard for duty, put his name to the document. He could help to that extent, though he was not much given to signing declarations and petitions and statements.

Throughout the Diary there are practically no entries bearing on secular matters, no references during these years to the progress of the war. On November 8th he does record:--"Election throughout the country for a President of the United States, which resulted in the choice of the president incumbent, by a large majority. A gratifying feature of the election was the peaceful manner in which it was conducted." There is a certain sense of relief in that last statement, bearing in mind what were the conditions of the moment.

On November 9th he was in Cheshire to preach the sermon "at the reopening of the church in that village after many and extensive improvements," and on the 15th he went to Milford "to be present at the Centennial Commemoration service in St Peter's Church and to preach the sermon." As we have already stated he was much in demand for these anniversary sermons, and much interesting and valuable matter is to be found in them. Most of them appear in pamphlet form, but the last bit of work which he did was to collect them into a single volume, which was going through the press at the time of his death.







## CHAPTER XII

The Diary for January 13th, 1865, has the entry:--"Bishop Brownell died at an early hour this morning." Four days later he writes:--

"Went up to Hartford to attend the funeral of the Bishop. Six Bishops present and a large number of the Clergy & Laity from all parts of the Diocese. Snow storm--walked in procession from Christ Church to the Cemetery<sup>1</sup>--the body being borne on a bier--and after the interment--returned to the Chapel of Christ Church, where suitable Resolutions were offered and adopted & a copy of the admirable address by Bishop Burgess requested for publication on behalf of the clergy of Connecticut. Thus ended the obsequies of one whose character and influence in the Church will long be remembered with gratitude to God for the blessing of his extended Episcopate."

It was a long Episcopate extending from 1819 to 1865, and it was not only long, it was one of great importance to the Church. Bishop Brownell was one of the outstanding Bishops of his day, imbued with the missionary spirit, a scholar of no mean proportions, Presiding Bishop for thirteen years. His wise and godly administration of the Diocese had made him greatly beloved.

To Dr. Beardsley he was in a real sense his Bishop. He was an undergraduate in College while he was President, and then it was he who ordained him, first Deacon, and then Priest, and for thirty years he had been one of his devoted clergy. As might be expected he preached a Commemorative Discourse, repeating it in Trinity Church by request of the rector. It was printed, and later included in the volume of Addresses and Discourses.

On April 2nd, 1865, he is able to record, with evident satisfaction and no little relief, "I delivered my sixteenth & concluding Lecture on the Early History of Episcopacy in Connecticut. The course has occupied my thoughts largely during the past year and drawn me much from other studies. I think I can rejoice at its conclusion 'as one that findeth great spoil'."

This was a period of great and joyous excitement. The news had come of the

surrender of General Lee, "a surrender which practically destroys the rebellion, ends the bloody civil war, and restores the authority of the United States Government over the whole South." To the war-weary people that was glorious news, and their joy was unbounded. But their joy was short-lived. On Good Friday the President was assassinated, and the city was filled with sudden and oppressive sorrow. "The terrible tragedy bows the nation with grief as the heart of one man."

"Wednesday April 19, at 12 o.c.M.," proceeds the Diary, "by the request of the national authorities, the people of the land assembled in their respective places of worship, with their pastors to join in services appropriate to the funeral of the President, which was appointed to take place in Washington at that hour, Trinity Church having been closed for repairs, the Rev. Dr. Harwood invited his congregation to join that of St. Thomas and the two filled the Church to overflowing. The services were conducted by us jointly and we both addressed the congregation a few remarks."

As we have seen Dr. Beardsley had finished his History, and now he was ready to proceed with its publication. The entry in his Diary for August 9th has a certain interest which may not be out of place here.

"Went to Boston and Riverside, my object being to perfect arrangements in regard to the publication of my History of the Church in Connecticut. Went by the Shore Line and returned via Springfield. My visit to Riverside was full of interest and afforded me an opportunity to witness the process of Book-making--from the type room to the bindery. About 200 persons are now employed in this establishment in the various departments, male and female. Stereotyping is carried on upon a large scale. One must see the process to fully comprehend it. The page is first set up in the usual manner. The form is then placed in a strong frame of suitable dimensions and the plaster composition, in a liquid state, flowed over it. When this composition becomes dry and hard, the form is removed, leaving the impression of the type in the plaster mould. The next step is to lay the frame holding this mould upon another prepared for the

